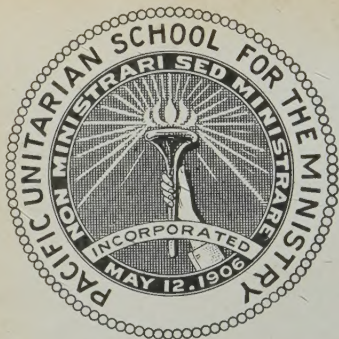


HISTORY AND
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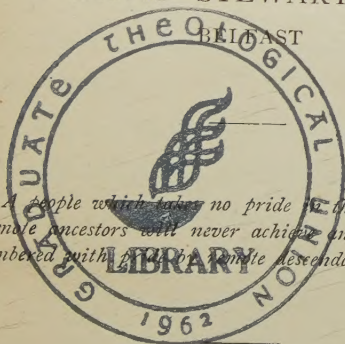


BERKELEY, CALIFORNIA

THE
History and Principles

OF THE
Presbyterian Church in Ireland

BY THE REV.
DAVID STEWART, B.A.



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LORD MACAULAY.

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THE APOSTOLIC AGE.

THE FIRST THREE CENTURIES OF CHRISTIANITY.

INTRODUCTORY NOTE.

THE General Assembly of the year 1905 authorised the Board of Management of the Young People's Guild to arrange for the publication of a series of textbooks on Historical and Biblical subjects suitable for study by the Guild Classes. To the same Assembly a Memorial was presented from the Presbytery of Armagh, requesting the appointment of a Committee to prepare a Handbook on "The History and Principles of the Presbyterian Church in Ireland." The Memorial was referred to the Guild Board, and the Moderator, the Rev. William M'Mordie, D.D., announced his intention to offer a prize of twenty-five pounds for the best manuscript on the lines indicated in the Memorial. The arrangements for the competition were left in the hands of the Board of Management of the Young People's Guild, and these, when settled, were duly published, the competition being thrown open to all the members of the Church. The contest took place, and the judges, Prof. Heron, D.D. ; Prof. Henry, D.D. ; and Prof. Wilson, D.D., unanimously awarded the prize to the Rev. David Stewart, B.A., Belfast, and recommended his manuscript for publication.

The manuscript was duly committed to the press, and is now issued as the second of the series of textbooks which, in accordance with the resolution of the General Assembly, the Guild Board intends to publish.

We bespeak for this little book a favourable reception in every quarter of our Church, and hope it will be extensively used in the instruction of Junior Classes in many congregations, and of Presbyterian pupils in Intermediate Schools.

The reader's attention is drawn to the other volumes of the series.

ANDREW GILCHRIST,

*Convener of the Board of Management of the
Young People's Guild.*

PREFACE.

THIS little book is an attempt to trace, in a concise and simple form, the main outlines of the History and Principles of the Irish Presbyterian Church. It aims at being an introduction to a fuller knowledge of the subject, and is merely intended to furnish a preliminary sketch which the reader can fill in afterwards if he wishes. Abundant materials for a larger study are easily available.

It is also hoped that this outline may initiate our people into a more intelligent comprehension of their own history—the study of which has been too much neglected in the past—and help them to a more grateful appreciation of the way by which God has guided and blessed our Church in this land.

As far as the brief limits of a work like this permit, I have endeavoured to show the connexion of the various phases of our Church history with the political, military, and social movements of the Empire. The full significance of certain modes of thought and action can only be realised when what was taking place within the Church is looked at in the light of contemporary occurrences in the State.

The writer of this compendium is much indebted to many authors, but he wishes specially to acknowledge his obligations to the Histories of Drs. Reid and Killen, the Rev. Thomas Hamilton, D.D. ; and the Rev. W. T. Latimer, B.A. It is also a pleasing duty to thank Professor S. Law Wilson, D.D., for his careful revision of the work ; and Professor Heron, D.D. ; Rev. W. T. Latimer, and Mr. A. Albert Campbell, for their examination of the proof-sheets.

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ERRATA.

Page 60, line 4, read "Intrigue" for "Perfidy."

„ 83, line 14, read "thirtieth" for "thirteenth."

„ 140, line 3, read "Josiah" for "James."

IRISH
PRESBYTERIAN CHURCH.

PART I.—HISTORY.

PERIOD I.

THE DAWN OF CHRISTIANITY TILL THE PLANTATION OF ULSTER.

CHAPTER I.

THE EARLY SAINTS.

1. Christianity Introduced.—Though the history of Presbyterianism in Ireland does not properly begin till the Plantation of Ulster, it is impossible to omit all reference to the previous religious condition of the country. Unfortunately, the earliest period can only be seen as through a mist. Of annals we have plenty, but they are so interwoven with myth and legend that it is not easy to speak with certainty. However, they contain references sufficient to show us that Christianity was known in Ireland before St. Patrick's time. The earliest notice is in "The Annals of the Four Masters" under the year 266 A.D. It informs us that Cormac, chief King of Ireland, provoked the wrath of the Druids by turning from them "to the adoration of God in preference to them."

We have a clearer reference in the "Chronicon" of Prosper. He tells us that in 431 Pope Celestine ordained Palladius and sent him to "the Scots (Irish) believing in Christ" as their first bishop. But the Irish evidently rejected him. A greater than Palladius was at hand who was to preach a purer Gospel and guide the people to a nobler faith.

2. St. Patrick.—St. Patrick was the first to make Christianity aggressive in Ireland. It was he who gave the Church a concrete form. The place of his birth is a matter of dispute, England, Scotland, Ireland, Wales, and France all claim the honour.

In his "Confession" he says his father was of a village called Bannavem Taberniae, and afterwards he names "the Britains" as his country. But this is not very decisive. However, it is all we know. The best evidence is in favour of Dumbarton as his place of birth. Both his father and grandfather were clergymen. Possibly they were the fruit of Ninian's mission in Northern Britain.

3. St. Patrick in Ireland.—It was in connection with one of the predatory raids of the Scots (Irish) of Antrim that St. Patrick had his first introduction to Ireland. He was carried hither by them as a captive when sixteen years of age. Sold as a slave to Milchu, who lived near Slemish in the valley of the Braid, he remained six years tending cattle, sheep, and swine. It was here that "he came to himself," like the prodigal son. He tells us that in his solitude he reflected much on the state of his soul, and became

very anxious about his salvation. He devoted himself with increasing earnestness to prayer, and at length God heard him and gave him strength to turn with his whole heart unto the Lord.

After six years of slavery, he escaped to his native land, but only for a short time. Like Paul, a vision called him again over the Western Sea. He writes, "I saw indeed in the bosom of the night a man coming as it were from Ireland, Victoricus by name, with innumerable letters, and he gave one of them to me. And I read the beginning of it which contained the words, 'The voice of the Irish.' And while I was reading the beginning of the letter I thought indeed in my mind that I heard the voice of those who were near the wood of Foclut, which is close by the Western Sea. And thus they cried together, 'We intreat thee, holy youth, to come and walk henceforth among us.'" And just as Paul obeyed the voice of the "Man of Macedonia," so Patrick obeyed the voices of his vision, regarding them as a call from God.

He came and preached all over the land, to prince and peasant, the glorious Gospel of the blessed God committed to his trust. Everywhere a door of entrance was opened unto him, his word was with power, and the Lord added to the Church daily such as should be saved.

4. His Teaching.—Various sects claim the Doctrines of St. Patrick as specially their own. Of all the claimants, the Roman Catholics are the most

persistent, yet nothing is clearer than that his doctrine was widely different from that of Popery. In none of his writings does he acknowledge the supremacy of the Pope. He never even mentions Rome. He appeals to no traditions. He prays to no saints. With him the Word of God is supreme and Christ is all in all. The doctrine of transubstantiation he knows nothing of, and still less of purgatory. The latter had not as yet been invented. For the mass, auricular confession, extreme unction, and absolution he has not a word to say. But he abundantly testifies that the Scriptures are his only standard of faith and morals. In his "Confession" he states his creed. It is a most orthodox and evangelical declaration of belief, as far removed from Romish practices as the east is from the west.

5. Monasteries.—There is one feature in the Church life of St. Patrick's era that needs explanation. It is certain that monasteries received his acknowledgement and support. But Patrick did not originate and organize the system. It prevailed among the heathen Druids when he evangelized them. He only continued it. The monastic system was an outcome of the spirit of that age. Asceticism was the universal mood, not only in Ireland, but in many other parts of the world. The times were wild. Tribal wars kept the country in a din, and those who would study had to seek a safe and secluded place.

The monasteries, as Patrick knew them, had few of those objectionable qualities that we now associate

with the name. They were schools where men studied in quiet what they taught in public. They were refuges where men might live free from the manifold distractions of a fierce age, and meditate on the things of God.

A little later, and the monasteries became not only serviceable to Christianity but to social progress. They were the only schools for the education of the people. More especially were they colleges for training young men for the service of the Church at home and abroad. In them alone could the Scriptures be transcribed and copies procured. And it was in them that many books and much of the ancient civilization were preserved for the modern world.

6. St. Patrick's Work and Death.—In Patrick's Church polity a bishop's office was very different from what it is now. To-day it signifies jurisdiction over a diocese and the parochial clergy included in it. In the early Irish Church there was no episcopacy in this sense. The rank of bishop was then a distinction awarded to men eminent for piety or scholarship. The abbot of the monastery to which they were attached assigned them their duties. Some preached, others taught both religious and secular subjects, while many others were engaged in transcribing the Scriptures and other books, or in making bells, shrines, and ornaments. The bishops owned allegiance to the abbots of their monasteries, and these were the real rulers of the Church. The number of bishops

was very large. It is recorded that Patrick ordained three hundred and sixty-five bishops in Ireland. This number shows not only how universal Christianity had become in Ireland, but how successful had been his labours. The date of these we cannot fix with certainty. It is said that he lived to a ripe old age, and died at Saul on the 17th of March, 463. Downpatrick claims his grave.

7. St. Brigid.—A very ancient couplet joins the name of Patrick with two other eminent saints of the early Irish Church.

“In Down three saints one grave do fill,
Patrick, Brigid and Columbkille.”

Of St. Brigid little need be said. She is mentioned here chiefly to show the position women could attain to in the early Church. Her great piety and zeal were rewarded with the honour of ordination as a bishop. She founded the great monastery of Kildare. This institution is remarkable for the fact that a community of both sexes resided there. Brigid exercised the episcopal function of abbot over it till her death in 525.

8. Columba.—The name of Columba or Columbkille is more worthy of notice. He was born at Gartan, County Donegal, in 521. The greater part of his education was received at Movilla, near Newtownards. When he entered the Church he soon rose to eminence and distinction. His first monastery was established at Derry. He founded many other churches in Ireland before he began his

work in Iona. It is said he built three hundred churches and wrote three hundred books. At the age of forty-two he went on his mission to the Scots (Irish) settled in Argyle. Unhappily, he had become involved in some turbulence of the period, and came into disfavour with Diarmid, King of Ireland. With twelve disciples he sailed in 563 for Iona, where there was a colony of his fellow-countrymen. Here he built a monastery from which in subsequent years missionaries went forth and evangelized the Northern Picts in, what is now called, Scotland, and the inhabitants of a great part of England.

After a long and strenuous life in the service of Christ, his end approached. It was dramatic, and well befitted such a servant of God. He had ever been a great transcriber of the Bible. The copy in hand was written as far as the thirty-fourth Psalm. When he had transcribed the tenth verse, "They that seek the Lord shall not want any good thing," he laid down his pen. He felt his work was done. "Here I must stop," said he, "let Baithune write the rest." It was Saturday evening. On Sabbath morning, the ninth of June, 597, he entered on his eternal reward.

9. The Missionary Spirit.—When the Church was well established at home she set her eyes on further conquest. Soon devoted bands of zealots went forth to evangelize Britain and Western Europe. Columba's mission to Iona may in part be looked upon as an example of this. In part it was fortuitous.

But before his time St. Brendan had gone out with the consecrated spirit of the missionary. We have no room to tell of his search for the Land of Promise or to relate the pretty legend that credits him with being the discoverer of America.

10. Aidan.—One of the earliest missionaries with a well-defined purpose was Aidan. When Oswald became king of Northumbria he found all traces of Christianity obliterated. He sent to Iona, where he once found sanctuary, and asked that a bishop might be sent to labour among the English. Aidan was chosen. When he arrived, the king assigned him the island of Lindisfarne as his place of residence. Here he established a monastery after the model of Iona, and from it he directed the evangelization of the Anglo-Saxons. He died in 651, and was succeeded by Finan, who lived long enough to witness the Christian faith restored throughout those northern regions.

11. Columbanus.—The work of Columbanus is more renowned. He received his education at Cleenish, in Lough Erne, and afterwards at Bangor, under Comgall. The latter was the intimate friend of Columba, whose story stimulated Columbanus to missionary work. He was beyond middle life when he set out for the evangelization of Europe. With twelve disciples he passed through England into Gaul. Thence he went to Switzerland, where he laboured for some time, and then over the Alps into Northern Italy. At Bobbio he founded his famous monastery which continued till modern times. Here, at a

comparatively recent date, some of the most famous manuscripts of the Bible and other works were found. Columbanus died at Bobbio in 615.

12. **"The Island of Saints."**—In the seventh century the monasteries of Ireland were very numerous. One of the most famous was at Bangor, County Down, founded by Comgall, a native of Magheramorne. It is testified that at one time it contained three thousand monks.

It was such monasteries as this that won for Ireland the title "Island of Saints." All over Europe, Ireland became renowned as the home of learning and piety. Scholars from Britain, France, Germany, Switzerland, and Italy flocked to it to qualify for the spiritual office, and learn the arts of peace. No doubt, the toils of such missionaries as Columbanus caused this influx of foreign scholars through whom Ireland was to exercise a marked influence upon Western Europe. For, going home again, they carried the Christianity and civilization of Ireland to lands of heathen darkness.

QUESTIONS.

1.—What early notices have we of Christianity in Ireland?

2.—Who was the first missionary to Ireland of whom we have authentic records?

3.—Give an account of his early life in Ireland.

4.—How was he recalled?

5.—Specify the main doctrines that he taught.

6.—Explain the origin and uses of the early monasteries.

7.—What evidence have we as to the extent of St. Patrick's labours?

8.—Who was St. Brigid?

9.—By whom was Christianity introduced into Scotland and the North of England?

10.—Tell what you know of St. Brendan and St. Aidan.

11.—Who is the most re-

nowned foreign missionary of early times?

12.—Give an account of his life and work.

13.—What circumstances led to Ireland receiving the title "Island of Saints"?

CHAPTER II.

THE SHADOW OF ROME.

1. Divisions Arise.—For six centuries after Patrick's death the Irish Church was comparatively pure in doctrine and non-prelatic in its government. As we have seen, the bishops had no dioceses and consequently no jurisdiction. The abbots or heads of the monasteries, who were often only presbyters, and sometimes laymen, were really the rulers of the Church.

It is true that new monasteries acknowledged the supremacy of the parent one. In Scotland a hundred looked to Iona as their head. Many in Ireland thus acknowledged the Abbot of Armagh.

It is easy to foresee that in time divisions would arise. The first discordant note was concerning feasts and holy days. About 629, Pope Honorius wrote a letter to the Irish Clergy, the first they ever got from Rome. It was simply a request that they would conform with other Christians regarding Easter. It opened a discussion that lasted twenty years. In the end the Church of the South adopted the Roman

method. It was another half century before the North conformed and gave even this small acknowledgment to Rome. These concessions gave the Papacy her first opportunity of encroachment. Soon she was struggling for ascendancy, as she invariably does.

2. The Danes.—When the Danes came first to Ireland, in 790, they were pagans of the most vandal spirit and cruel type. Their first incursions were in the nature of raids rather than attempts at conquest. But, later, they came bent on the acquisition of land. In 840 they founded Dublin, and laid the foundation of a Danish Kingdom. These first Danes were of the Swedish type. In 852 the Danars, or Danes proper, landed in Dublin. They subdued the Danes then in occupation. Subsequently, the two parties joined their forces against the Irish. About the middle of the tenth century, they embraced Christianity as it was taught in England by the Popish Church that Augustine had founded. But their religion in no degree restrained them from deeds of violence.

Meanwhile, the day of retribution was coming fast. Brian Boru, through many battles, was becoming prepared for the great day of Clontarf. There, on Good Friday, 1014, he met the Danes in the last great struggle for supremacy. The fight raged from morn till night without a pause, and at last the Danes gave way. Their power was utterly broken. But a few seaboard towns, like Waterford and Limerick, were allowed to remain in their possession until the

Anglo-Normans came. Then they joined their forces with the strangers and made common cause with them.

3. How the Danes established the Papacy.—

It was through the Danes that the Roman Church got her first real hold on Ireland. Their Christianity, derived from England, was of Popish form. The See of Dublin was founded by a Danish King. The first Bishop we hear of was Donat, who was appointed in 1038. After his death the Danes of Dublin elected Patrick to be Bishop and sent him to the Archbishop of Canterbury for consecration. This was really the first step towards Roman rule in Ireland. When the See of Dublin was established, other Danish towns followed the example. Gillebert, for instance, became bishop of Limerick.

4. The Irish Church Brought into Line.—

Rome had not yet impressed her ideal on the Irish Church. But an effort was soon to be made. Gillebert, bishop of Limerick, was appointed the Pope's legate, the first ever seen in Ireland. He determined to take measures to assimilate the Irish Church to that of Rome. In 1118 he summoned the celebrated Synod of Rathbreasil. From that date Rome began to look upon the Irish Church as part and parcel of her system.

The Synod divided the whole country into Sees, and twenty-three bishops and two archbishops—Armagh and Cashel—were appointed. Thus diocesan episcopacy was set up for the first time in Ireland.

But the Irish Church as a whole did not respect the arrangement. In 1152 it was found necessary to hold another Synod. It met at Kells under the presidency of the Pope's legate, Cardinal Paparo. The chief business was to secure a better oversight of the clergy and enforce the law of celibacy. The country was now divided into thirty-four dioceses, and two new Archbishoprics were added—Dublin and Tuam.

It is clear from the proceedings at the Synod of Kells that the simple, non-prelatic government of the Irish Church died hard. Even the decrees of Kells were very imperfectly obeyed.

5. The Anglo-Norman Comes.—But Rome had another weapon besides Synods to make the Irish yield obedience. Adrian IV. was Pope, the only Englishman that ever occupied the Papal chair. He knew that Henry II. wished to add Ireland to his many possessions, and so, in 1155, he issued his famous Bull handing over Ireland to the English “for the purpose of enlarging the borders of the Church.” Other matters claimed the attention of the King at the time, and the project was not carried out just then.

Ireland at that date was divided into several petty states. Dermot, King of Leinster, was the person through whom Henry got his opportunity. In 1168 Dermot carried off the wife of O'Rourke, a native Chieftain, and a confederacy of native princes drove him out of his kingdom. He fled to England and

promised to become Henry's vassal in return for help to regain his throne. Henry was unable to undertake the task in person, but he issued letters authorizing any of his subjects who so desired, to come to the assistance of the Irish King. Dermot applied to Strongbow, a Norman noble, who, with two Welsh knights, consented. The two latter raised a force and led an expedition against Waterford, which they captured in 1169. Strongbow joined them later on, and in 1170 took Dublin. Then he married Eva, Dermot's daughter, and, on her father's death, became master of his kingdom.

Henry, hearing of Strongbow's success, became somewhat jealous, and ordered the Anglo-Normans to quit Ireland. He resolved to go over himself and make a conquest of the country. But Strongbow returned to England, renewed his oath of fealty, and promised to hold Leinster as Henry's vassal. Still, Henry thought it best to go, and in 1171 he landed at the head of a large force. The Irish made no opposition. They were so disheartened by their recent defeats that Henry had little to do but accept the homage of their Chiefs. The goodwill of the clergy was secured by the Bull of Adrian.

The Norman knights were rewarded with large territories which were divided among them as if there were no legal owners. To these knights also the government of the country was committed. The Irish Chiefs were required to hold their estates as vassals of the King of England. Their Anglo-Norman

governors looked upon them as enemies to be oppressed and spoiled at will.

6. Henry Imposes Uniformity.—The Synod of Cashel met in 1172, on the summons of Henry. The Bishop of Lismore presided as Papal legate. Great care was taken to guard the temporal interests of the Church. It was decreed that divine service should be regulated after the Roman fashion. And thus, by the aid of England, the last vestige of freedom was taken from the ancient Irish Church.

7. Result of the Reform.—The Cashel resolutions made the Papacy in the Irish Church predominant. Masses were regularly said. The tithe system was instituted. Purgatory was preached for the first time in Ireland, and indulgences openly sold. From this period also dates the more magnificent architecture in the building of churches. But it was noticeable that as the Church increased in wealth she decreased in spiritual power until the priests became sots and the monasteries dens of vice. The people passed from poverty to ignorance and barbarism, and became possessed with the spirit of feud and rebellion.

8. Coming of Edward Bruce.—At length a hope of getting rid of the Anglo-Normans came. In 1314 Robert Bruce, the Scottish King, defeated Edward II., of England, at Bannockburn. The Irish sought his aid to overthrow the English power in their country, and promised to give his brother Edward the Crown of Ireland if he would undertake the mission and carry it to success. The sanction of the

Pope was sought by the Irish chiefs, but no answer was received. Instead, the Pope sent the letter of the chiefs to Edward II., the English King, and transmitted Bulls to the Irish bishops. All who took up arms on behalf of Bruce were to be excommunicated. The result was that many of the Irish sided with the English. Edward Bruce landed at Carrickfergus in 1315 with an army of six thousand men. He proceeded against the English Colonists, and, during several months, inflicted many defeats upon them. The following year his brother Robert arrived, and together they entered on a new campaign to drive the Anglo-Norman from the shores of Ireland. Their progress from North to South was a long series of victories. But Robert was recalled to Scotland. Then the Anglo-Normans united, and, with a superior force, defeated Edward near Dundalk. The gallant Scot fell in the battle.

9. Enmity between the English and Irish.—The influence of the Anglo-Normans in Ireland made little progress. Evidently it was their desire to root out the Irish and plant the country with their own race. But in time their determination in this direction was relaxed, and, later, things reverted very much to what they were before. By and by, many of the Irish became possessed again of their own lands. Gradually the authority of the Anglo-Normans grew more circumscribed until at last they did not attempt to exercise executive control beyond a little territory round Dublin. But to the end they

pursued their original policy of perpetuating enmity between themselves and the Irish.

10. The Statute of Kilkenny.—It was noticed by the Anglo-Norman lords that many of the English were forsaking the language, laws, manners, and customs of their race. In large part this was due to intermarriage and other alliances with the Irish. To erect an impassible barrier between them, the Statute of Kilkenny was enacted in 1367. It expressly forbade the English to contract marriage or have any relationship with the Irish. It also demanded, under severe penalties, that the English should use their own language and preserve their own habits and ideas free from all admixture of Irish customs.

But the Statute was ineffective, and the fusion went on. The Irish were the stronger element, and with their well-known power of assimilation they continued to absorb the Anglo-Normans. So strong did the Irish spirit grow upon the latter that at last they even became ashamed of their Anglo-Saxon names and translated them into Irish equivalents. In the end they became more Irish than the Irish themselves.

11. Poynings' Act.—But, before the end came, there were many attempts to preserve the supremacy of the Anglo-Norman race. When Sir Edward Poynings was Deputy, he assembled a parliament at Drogheda in 1495. It passed an Act by which the Irish legislature was prevented from considering Bills until they had been approved by the King and

Council of England. By this time, however, only the "Pale" acknowledged English rule. It was a small territory, which included portions of Dublin, Meath, Kildare, and Louth. Already several Anglo-Norman nobles had completely severed their allegiance and set up as independent rulers. The Anglo-Norman conquest was a failure, and the colonies that had been planted were, for the most part, absorbed by the native Irish, and rendered indistinguishable from the people as a whole.

12. The Church at this Period.—With two races in the country, we might expect divisions in the Church. Though both acknowledged the supremacy of the Pope, and worshipped in the same form, yet they were distinct from each other. The one hated the other with right good will. The higher clergy were mostly Anglo-Normans, and loyal to the English Crown. These had the ear of the Pope and secured his favour in all their political designs.

When there were differences of opinion between Church and State, the Papal influence was with the former in matters religious, and with the latter in matters political. But the day was soon to dawn when both in religion and politics the Pope was on the Irish side.

QUESTIONS.

1.—When do we first hear of the Pope in connexion with the Irish Church?

2.—What was the subject of his letter and how was it received?

3.—Give an account of the Danish Invasion of Ireland.

4.—What important City did the Danes found?

5.—When and by whom were they subdued?

6.—How did they establish the Papacy?

7.—What is the date of the Synod of Rathbreasil?

8.—Give an account of the Synod of Kells.

9.—Describe how the Anglo-Normans came to Ireland.

10.—Who was Strongbow?

11.—When did Henry II.

land in Ireland and with what result?

12.—State what you know of the Synod of Cashel.

13.—What effects had the resolutions of this Synod on the Church?

14.—Give an account of the invasion of Edward Bruce?

15.—What were the relations at this time between the Irish and the English?

16.—What was the nature of the Statute of Kilkenny?

17.—What was secured by Poynings' Act?

18.—Describe the state of the Church at this period.

CHAPTER III.

REFORMATION TIMES.

1. A Royal Rascal.—In 1509, in his nineteenth year, Henry VIII. came to the throne. It is said he was possessed of many qualities necessary in those who would wisely exercise dominion over others. But this bright promise was not fulfilled in after years. He developed into a cruel and violent King. Two of his Queens and many Englishmen of the noblest blood were sent to the block. He drew his victims from Roman Catholics and Protestants alike. Anyone who opposed his will in the Church or State was relentlessly crushed.

2. The Conscience of the King.—Henry had been brought up a strict Roman Catholic. Shortly after his accession he married Catherine of Arragon, widow of his brother Arthur. A few years afterwards, Europe was in a ferment with Luther's reformation. In 1521 Henry wrote a book against the principles of the Reformer, and the Pope rewarded him with the title of "Defender of the Faith."

But the King was soon to show himself in his worst and truest colours. He had fallen in love with Anne Boleyn, a lady in attendance on the Queen. Now his whole desire was to get rid of his Queen, to whom he had been married eighteen years. An opportunity arose when negotiations were taking place for a marriage between his daughter, the princess Mary, and the Duke of Orleans. This was in 1527. Doubts were cast on the lawfulness of Henry's marriage with Catherine, she being his brother's widow. Henry, who had grown tired of his Queen, seized this opportunity to rid himself of her and marry Anne Boleyn. He pretended that his conscience was uneasy. His courtiers flattered him in his designs, and said that the only way to ease his conscience was by getting a divorce. Then began intrigues and plots into which we may not enter. Enough to say that the Pope was asked to grant a divorce, and, after a great deal of evasion, he appointed a Commission to try the case. When the trial had gone on for some weeks, the presiding Cardinal suddenly adjourned it for two weeks, and, a

few days later, the King received a summons to appear at Rome and have the case tried there.

Meanwhile, Henry had heard of Thomas Cranmer, a learned Doctor of Cambridge. Cranmer thought the King should lay the case before the universities of Europe and get their opinions as to the legality of the marriage. The King sent for Cranmer and employed him to write in defence of the divorce. The universities generally were in the King's favour. Their opinions, when collected, were sent to the Pope with an intreaty that he would grant a divorce. The Pope was in a difficulty. To grant the divorce would offend the Emperor of Germany, nephew of the Queen. To withhold it meant that his authority would be set aside in England. Accordingly, to gain time, he did nothing.

3. Head of the Church.—While the Pope was thus waiting, a new solution of the problem was arrived at in England. Thomas Cromwell advised the King to take the matter into his own hands and make himself head of the Church. This the King began to do. In 1531 he extorted from the clergy an acknowledgement that he was the supreme head of the Church and the clergy of England. The Pope did not lightly view the prospect of losing his authority. But every attempt to secure the subjection of the King had the opposite effect on his violent nature. In time, the quarrel became very acute, and, in 1534, Henry was excommunicated. At the end of the same year, Parliament declared the King "the

only supreme head on earth of the Church of England," just as the convocation of clergy had done three years before.

4. The New Law in Ireland.—It was 1537 before the King was declared head of the Church in Ireland, and the authority of Rome forbidden. Most of the Irish lords, both native and Anglo-Norman, acquiesced, but many of them were insincere. A few absolutely refused to accept the English King's pretentions. The O'Neills and several others owned a merely nominal subjection to Henry, and hated the Anglo-Normans as conquering enemies. When asked to lay aside their religion, they clung to it with a warmer love. Moreover, the Anglo-Normans had succeeded better in teaching the people submission to the Pope than to the power of England. And just now the Irish stood by the Pope all the more, as it was from him they hoped to obtain help in their political struggles. Hitherto he had sided with the Anglo-Normans; now, if they were loyal to him when the Anglo-Normans failed, he would surely favour them.

5. From Blue Sky to Grey.—When Henry VIII. died, in 1547, Edward VI., a lad of ten, succeeded him. The Duke of Somerset, the King's uncle and protector, was a strong Protestant. He took care that the teachers of the young King should be attached to the same principles. The protector had Thomas Cranmer as his counsellor, a man of prudence and moderation. His idea was to bring the people over to the reformed doctrines, not by

violent changes, but by innovations that were slight and would not arouse opposition.

In Edward's reign the English Liturgy was introduced into Ireland. But it had no effect, as the people did not understand the language. Several bishops of Reformation principles were also appointed, who began to instruct the clergy and the people in the new faith. Unfortunately, they had no time to effect any great change before Edward died. He reigned only six years.

Then Mary, daughter of Henry VIII. by Catherine of Arragon, came to the throne. She was a bigoted Roman Catholic, and capable of sternness in the interests of her religion. At once she set to work to re-establish the Roman Catholic faith in England and Ireland. Her Parliament met and restored the supremacy of the Pope. It also enacted that all heretics should be burned as a warning to others who might raise their voice against Rome. In England nearly three hundred suffered at the stake. But the work of persecution was never so fiercely waged in Ireland. To begin with, there were few Protestants in the country, and, moreover, Sussex, the Viceroy, leaned towards the reformed faith. Thus it happened that Ireland became a haven of refuge for persecuted Protestants from England. In time, news of this travelled to the Queen, and she turned her attention to the matter. Cole, the Dean of St. Paul's, was sent to the Irish Viceroy with authority to punish the Protestants. At Chester he showed his commission

to the Mayor, and boasted how he would persecute the heretics. His remarks were overheard by the woman in whose house he lodged. She was a Protestant, whose brother had fled as a refugee to Dublin. To save him, and others like him, she stole the Dean's commission, and in its place put a pack of cards, the knave of clubs on top.

When Cole arrived in Dublin he told his errand to the Privy Council. Then he opened the box supposed to contain his commission and found only a pack of cards. The Viceroy smiled and said, "Go back and get a new commission, and meanwhile we will shuffle the cards."

Before a fresh commission could be obtained, Mary died, and so the Irish Protestants escaped. Elizabeth, her half-sister, ascended the throne in 1558. She had been brought up in the Reformed faith, and began at once to restore the reformed religion.

6. Protestantism Re-established.—In one session of Parliament, without any exercise of force, the religion of England was changed again. In Ireland only Curwin, the Primate, and Bishop Field embraced Protestantism. The other bishops were deposed and new ones consecrated. As a further aid to Protestantism the Act of Uniformity was passed in 1560, declaring the Irish Church one with that of England in doctrine and worship. This Act also imposed heavy fines on all who absented themselves from church. Moreover, it forbade the clergy who did not know English to use the Irish language.

Latin was to be used instead. Still the native clergy remained Roman Catholics. In 1570 their opposition was strengthened by the action of the Pope. He declared Elizabeth excommunicated, and announced that the people were absolved from obedience to her.

7. Armed Opposition.—During Elizabeth's reign there were three serious rebellions against her authority in Ireland. The first was that of Shane O'Neill, son of that Con who had been made Earl of Tyrone by Henry VIII. Despising the English title, he proclaimed himself "The O'Neill," and became champion of the Roman Catholic faith. He hoped by the Papal influence to secure the aid of the Roman Catholic Sovereigns of Europe, in order to become King of Ulster. He waged war successfully for a while, but was finally subdued and admitted to a treaty of peace.

The next uprising was that of Desmond, who received some assistance from Spain. He carried on war for a considerable time in Munster, but at length was defeated and slain. The last, and most formidable revolt, was that begun by Hugh O'Neill, who had been brought up at the English court and recognised as Earl of Tyrone. Returning home, he raised the standard of rebellion, and defeated the Lord Deputy near Benburb in 1597. Next year, also, success followed his arms, and he completely overthrew the English in the battle at the Yellow Ford. But, afterwards, the English increased

their strength and vigorously prosecuted the war. Notwithstanding assistance from Spain, O'Neill was defeated by Mountjoy and reduced to subjection. He made his submission at the very time the Queen was lying dead. She died on the twenty-fourth of March, 1603.

8. Effects of Elizabeth's Reign.—Two things were accomplished in this reign with far-reaching effects on the Irish nation. Rebellion was overthrown all over the country, and Ireland, as a whole, was made, for the first time, thoroughly subject to the English crown. In this reign also, Trinity College, Dublin, was founded, and formally opened on the ninth of January, 1594. One of the first students admitted was James Ussher, destined to become Archbishop of Armagh, and one of the noblest characters in the ecclesiastical history of Ireland. The first regular Provost of Trinity, Walter Travers, was a Presbyterian. Two of its first Fellows, James Fullerton and James Hamilton (afterwards Lord Claneboy) were also of that persuasion.

QUESTIONS.

1.—What was the character of Henry VIII.?

2.—State the cause of rupture between him and the Pope?

3.—Who was Thomas Cranmer?

4.—How did he contribute to the cause of Protestantism in England?

5.—What happened in 1534?

6.—How was the new law received in Ireland?

7.—What progress did the Reformation make under Edward VI.?

8.—What were the characteristics of Mary's reign?

9.—How did the Irish Protestants escape?

10.—What steps did Elizabeth take to restore the Reformed religion?

11.—Give an account of the rebellions in Ireland during this reign.

12.—State the effects of Elizabeth's reign on Ireland.

13.—When was Trinity College, Dublin, founded? Name some of the distinguished persons first associated with it.

PERIOD II.

THE PLANTATION OF ULSTER TILL THE GREAT REBELLION OF 1641.

CHAPTER I.

THE PLANTATION.

1. **The Scots Get a Foothold.**—On the fifth of April, 1603, Elizabeth's death was officially announced, and James I. formally proclaimed. In the same year came the Scots. The story of their coming is romantic. At this time Sir Arthur Chichester was governor of Carrickfergus. Con O'Neill lived at Castlereagh, and owned wide domains in North Down and Ards. In the end of 1602 Con was holding high revel in his castle. The wine became exhausted. Retainers were despatched to Belfast for a supply that had been ordered from Spain. The English refused to deliver it until duty was paid. Con ordered his followers back to bring the wine by force. In the struggle an English soldier was killed. The Government took the matter up, and Con was charged

with levying war against the Queen. Chichester had him arrested and thrown into Carrickfergus Castle. Through his wife, Con found the means of escape. She hied to Scotland and sought the advice and aid of Hugh Montgomery, Laird of Braidstane, who promised his assistance for a consideration. He had a relative, Thomas Montgomery, owner of a sloop that traded between Scotland and Carrickfergus. Thomas was brought into the plot. The keeper of Carrickfergus Castle had a handsome daughter, to whom Thomas made love, and, in prosecuting his suit, managed to convey ropes to Con. With these the Irish Chieftain let himself out of a window and escaped. A boat in waiting carried him across the Lough to Bangor, where he lay hidden until Montgomery's sloop visited Carrickfergus again and conveyed him to Scotland. James Hamilton, formerly Fellow of Trinity College, was a Scotsman of great influence at Court, and Montgomery sought his aid in procuring pardon for O'Neill. As a reward for their trouble, each received a third of Con's estate, which they duly planted with Scottish settlers.

2. Law of Tanistry.—According to the law of Tanistry the land did not belong to the chief, but to his people. As chief he was only trustee for his clan. Nor did his office descend by succession. The "Tanist," as successor of the chief, was elected in the lifetime of the latter. The tribal lands were not divided into farms, but held in common. Cattle could be grazed anywhere at the pleasure of the

owners, who paid tribute in kind according to the number each possessed. This law was in force in Ireland when James I. came to the throne. It was awkward, as it did not permit of a rebellious chief being punished by confiscation of his lands. In 1605 this law was abolished, and the English law of Succession established in its place.

3. Flight of the Earls.—The Earls of Tyrone and Tyrconnell were said to be plotting anew against the English, and Chichester, now Lord Deputy, proceeded to arrest them. They fled the country, and their estates were confiscated to the Crown. Next year O'Doherty perished in rebellion, and his lands were escheated. Other native chieftains were also compelled to surrender large tracts of country. To these were added the lands confiscated in Elizabeth's reign and still in possession of the Crown. It is calculated that at this time there were more than three million acres in Ulster at the disposal of the government.

4. The Plantation Scheme.—Sir Arthur Chichester, Lord Deputy, had long been an upholder of a plantation of Ulster with Protestants from Britain. Now, with so much land available, his opportunity had come. With great zest he entered upon the project. The lands were carefully surveyed and distributed according to a well-considered plan. English and Scottish undertakers were granted two thousand acres each with bog and wood, on condition that they planted it with forty-eight able-bodied men

of their own nationality, and, within four years, built a castle with a bawn or walled yard to secure the inmates and their cattle from the marauding Irish and the wolves.

Servitors or military undertakers were granted fifteen hundred acres on condition that within two years they built a strong stone or brick house and a bawn. These were permitted to take a certain proportion of Irish tenants. A third division was to native Irish of approved loyalty, who were granted a thousand acres on condition that they built a bawn. These also were permitted to include some Irish tenants.

The Corporation of London received almost the whole of the present county of Londonderry on certain stipulations, and large grants were made to the Episcopal Church and to Trinity College.

5. Immigration.—The first settlers arrived in 1610, some from England, but most from Scotland. In a short time thousands of aliens were scattered over Ulster. Castles were built, towns sprang up around them, woods were cut down, marshy places drained, and soon signs of industry and thrift were visible everywhere.

The Plantation changed the face of the country. It transformed what was lately the poorest part of Ireland into the richest. With the advent of these foreigners a new history was also begun. Until lately the province was the most rebellious part of Ireland. Now it had the most law-abiding community in the

land. At the end of seven years it is reported there were eight thousand men of the Plantation capable of bearing arms. These were mostly Scottish Presbyterians. Of the remainder, many were English Puritans, who were at one with the Scots in their ideas of worshipping God.

6. A Peep at Scotland.—Through the zeal of John Knox, Scotland had learned that Popery was a huge lie. Knox laid the foundations of the Presbyterian Church, and in 1560 the first General Assembly was held. But Knox had not been long dead when James VI. attempted to introduce Prelacy again. His principle was, “No bishop, no king.” Early in his reign he had professed a love for Presbyterianism, but that love had cooled. When he began to meddle with the Church, Andrew Melville told him to his face that there were two kings and kingdoms in Scotland—King James, head of the Commonwealth, and Christ, head of the Church, whose subject King James is. The King felt this rebuke keenly, and feared such resolute men as Melville. Dreading their opposition, he tried to introduce Prelacy by stealth, his idea being that the bishops could rule the Church and he could rule the bishops.

In 1603 he succeeded to the throne of England as James I. With his larger kingdom he felt greater power, and gave way to persecution. Melville was thrown into the Tower, the General Assembly was forbidden, and the prelatic form of Church Government was set up in Scotland.

7. Presbyterian Ministers Come to Ireland.—The persecution begun by King James in Scotland caused many ministers to fly to Ireland. Edward Brice, minister of Drymen, in Stirlingshire, was one of the first to come. In 1613 he settled at Broadisland, near Larne, where, without further ordination, he was admitted to the Established Church by Echlin, Bishop of Down. He enjoyed the tithes, and, though preaching in the Established Church, he expounded Presbyterian doctrine and conducted the service in Presbyterian form. Another minister similarly situated was Robert Cunningham, who came in 1615 and served as curate of Holywood for a considerable time. But the most celebrated of those early ministers was Robert Blair, who had been a Professor in Glasgow University when his opposition to Prelacy caused him to flee. He came to Ireland in 1623, and on the invitation of James Hamilton, lately created Lord Claneboy, became minister at Bangor. As he was only a licentiate he must needs be ordained, and Bishop Echlin was anxious to perform the ceremony. But Blair explained that “he could not submit to the use of the English Liturgy or Episcopal Government.” Echlin then proposed that he would unite as a co-presbyter with Mr. Cunningham and other brethren and ordain Mr. Blair. The latter agreed to this as Presbyterian in form and was ordained accordingly.

James Hamilton, nephew of Lord Claneboy, was another pioneer minister. In 1625 he became the minister of Ballywalter, and ever remained a sincere

Presbyterian, though often tempted to conform to Prelacy.

Others were Josias Welsh, grandson of John Knox, who settled at Templepatrick, Andrew Stewart, who became minister of Donegore in 1627, and George Dunbar, who preached first at Carrickfergus, and afterwards at Ballymena and Larne. Dunbar had been ejected twice from his pulpit at Ayr for his resolute attachment to Presbyterianism, and had even endured imprisonment. Another who suffered sorely for the cause was John Livingstone, who went to Killinchy in 1630. Such were the founders of the Irish Presbyterian Church, men of tried lives, who had suffered for the faith that was in them, whose souls were filled with the Spirit, and whose earnest work was singularly owned and blessed of God.

8. The Episcopacy of the Time.—It will be noticed that the Episcopacy of the time was in a very comprehensive mood when it suffered these Presbyterian ministers to occupy the pulpits of the parish churches. This spirit of toleration existed through the broad-mindedness of the Primate, Doctor James Ussher of Armagh. He was a good man, with a large sympathy for Puritan principles. In 1615 he made a grand attempt to gather the whole of Irish Protestantism into one religious Establishment. A Convocation of clergy adopted a confession of faith which he had drawn up. It was as Calvinistic as the Shorter Catechism, and implied the validity of Presbyterian ordination. It based the claim for Episcopacy

not on the strength of Divine revelation, but on the ground of expediency. Hence the Irish Church at the time of the Plantation was Presbyterian in doctrine if Episcopal in form, and the first Scottish ministers who came to Ireland recognized this and had no scruples in joining it.

9. The First Revival.—It is notorious that some of the first emigrants from England and Scotland were driven to Ireland by poverty or scandalous lives. Many of these were fugitives from justice who dared the wilds and woods and wolves of Ulster rather than submit to law. While comparatively industrious and thrifty, they became void of vital godliness through the brutalizing influences of the struggle with the Irish kernes. But the Lord visited them in mercy. His chosen instrument was the Rev. James Glendinning, of Oldstone, a very spiritual but eccentric man. Glendinning preached the terrors of the Law with such ardour that the consciences of the careless were aroused. Anxiety and terror were so borne into the hearts of multitudes that many actually swooned. So marvellous was the power of God in touching their hearts that a dozen would faint and be carried out during one sermon. In time, the revival extended over Antrim and Down. Many Episcopalians and Roman Catholics were converted, and the standard of religion was raised all over the country.

10. The Antrim Meeting.—When the neighbouring ministers heard of the work of grace begun at Oldstone, they came to Glendinning's aid. They

knew that while he could preach the terrors of the Law he could not expound the Gospel of love. And so, to build the people up in knowledge and grace, the Rev. John Ridge, of Antrim, suggested that a monthly meeting might be set up in that town as a central place. This was agreed to, and Cunningham, Blair, Hamilton, and others lent their aid. The meeting, begun in 1626, was held on the first Friday of each month. It continued for many years and helped greatly to spread religion through the country. "The Antrim Meeting" was the inception of Presbytery in Ireland. The ministers as members of the Episcopal Church could not set up an ecclesiastical court, but those who took part in the Antrim meeting discussed and arranged affairs concerning the kingdom of Christ in the Presbyterian manner, though in an informal way.

QUESTIONS.

1.—How did the Scots first get a hold on Ireland, and at what date?

2.—What was the Law of Tanistry and in whose reign was it abolished?

3.—Account for the confiscation of large estates in Ulster.

4.—Describe the Plantation scheme and state the date.

5.—What was the state of Scotland at this time?

6.—Who were the first Presbyterian ministers in Ireland, and under what circumstances did they come?

7.—Who was Dr. James Ussher? How did he affect the Episcopal Church?

8.—When and where did the first Revival begin?

9.—State the use and work of the Antrim meeting.

CHAPTER II.

THE FIRST PERSECUTION.

1. Charles I. and William Laud.—King James died in 1625 and was succeeded by his son, Charles I., who, like his father, was no friend to Presbyterians. In this respect, William Laud, Archbishop of Canterbury, was a man after his own heart. Laud was head of the ultra-prelatic party who preached “the divine right of kings.” This pleased Charles greatly, and he repaid Laud with increased power in the Church. The Courts of Star Chamber and High Commission were at his disposal to punish all who would not conform to the ritual of the Church of England. Laud’s power even extended to the Irish Church, and an attempt was made to bring it more into conformity with the opinions of the ultra-prelatic party. The clergy, as a whole, acquiesced, but Ussher was a grand exception.

2. Bishop Echlin Schemes.—Echlin, of Down and Connor, was the first of the Irish bishops who determined to enforce conformity. “The Revival” began in his diocese, and this gracious work revealed such ministers as were Presbyterians. “The Antrim Meeting” was obnoxious to Echlin. At Blair, the ablest member, he aimed the first blow. He tried to catch him in his words, by ordering him to preach at the triennial visitation of the Primate, Archbishop Ussher. Blair obeyed, and courageously delivered a

strong anti-prelatic sermon. Ussher, of the kindly heart, did not censure him, but paid him a compliment. Echlin tried other plans and failed. Then he proceeded openly to suspend Blair, Dunbar, Welsh, and Livingstone from the ministry. Ussher, however, interposed, and Echlin was obliged to remove the suspension.

3. The Ministers Deposed.—But Echlin did not let the matter drop. He brought it before Laud in London. Through his influence, Echlin got orders from the Irish Government to bring Blair, Livingstone, Welsh, and Dunbar to trial as disturbers of the peace. Echlin feared the result on such a charge, and so asked them to conform to Episcopacy. This they refused to do, whereupon he formally deposed them from the office of the ministry in May, 1632.

4. Blair's Brave Fight.—The King had ordered the trial, so that Ussher was powerless in the case. Blair appealed to the King. Leaving his praying flock behind him, he entered on the long, dangerous journey to London. His suit was successful. An order was issued to Wentworth, the Lord Deputy, to re-open the case. Blair returned to Bangor, and he and the other deposed ministers resumed their duties for a time.

5. How Wentworth Issued the Case.—No one who knew how bigoted Wentworth was expected him to restore the deposed ministers. Blair waited on him in Dublin and presented the King's letter. Wentworth replied that he knew the King's mind, and,

after upbraiding the Church of Scotland for a while, he refused to restore the ministers. For them and their people the outlook was dark.

6. A Lull in the Storm.—A short time afterwards Wentworth began to investigate the manner in which the Ulster landlords had fulfilled their Plantation contracts. This made him unpopular with the ruling class, and he was in a yielding mood. He wished to allay their fears till Parliament had voted some supplies. Lord Castlestuart seized the opportunity to intercede for the deposed clergymen. As a result, Echlin was ordered to remove the sentence of suspension for six months.

7. The Enemy Comes in Like a Flood.—This concession brought great joy. It was hoped that it was but the prelude to larger liberty. But this hope was soon to be extinguished. Bramhall, the bishop of Derry, took Wentworth to task and incited him to silence the Presbyterian ministers. Echlin was soon ordered to suspend Blair and Dunbar again. Welsh had died meanwhile, and Livingstone was left untouched for the present. But his time soon came. Echlin died in 1635, and Henry Leslie, another Scotsman, succeeded him. He took up the role of persecutor at once. Livingstone was deposed and forbidden to preach. But, like Blair and other brethren, he went about by stealth encouraging the people to stand fast. Leslie became more determined to make all clergymen conform to Episcopacy in every point. In 1636 he held a visitation at which he

requested his clergy to sign the new canons of the Church. Many of the more timid consented reluctantly and subsequently failed to carry out their promise. But Brice, Calvert, Hamilton, Ridge, and Cunningham refused absolutely. On Bramhall's advice Leslie now proceeded to depose them.

8. A Remarkable Gathering.—The bishop summoned a meeting of his clergy in the parish church, Belfast, for the tenth of August, 1636. He preached on the validity of Episcopal orders, and then challenged the five brethren to public discussion next day. They accepted, and James Hamilton, nephew of Lord Claneboy, was appointed spokesman. On the eleventh, the Church was filled with the nobility and clergy of the town and neighbourhood. The Bishop of Down came in at two o'clock. Bramhall was near to assist him. But Hamilton was equal to both, and exposed many erroneous doctrines in the Prayer Book.

The court was adjourned till the next day, but meanwhile Bramhall persuaded the bishop of Down to stop the controversy. When the court re-assembled Leslie proceeded at once to pronounce sentence of perpetual silence within his diocese. And so the five ministers passed out into High Street grieving that they were no longer permitted to preach the Gospel.

9. A Venturesome Voyage.—To escape persecution in England, the Pilgrim Fathers had fled to America a few years before. Fired by their example, Blair, Livingstone, Hamilton, and others had determined on

the same quest of peace. The oppressive proceedings of Bishop Leslie's Court hastened the intended voyage. A ship of one hundred and fifty tons was built near Belfast to carry them and their people across the Atlantic. In hope of a safe and speedy passage they named her "The Eagle Wing." On the ninth of September, 1636, she was duly provisioned, and the little company of one hundred and forty went aboard. The start was unfortunate. Contrary winds drove them into Loch Ryan. But again a fair wind sprang up and carried them twelve hundred miles on their way. Once more the weather grew unfavourable and made sad havoc of "The Eagle Wing." Part of the ship gave way, a leak was sprung, the rudder broke, and at length the captain declared it was impossible to brave the storm any longer. The ship was put about and, after a fair voyage, reached home again on the third of November.

10. Trying Times.—When their return became known, the ministers were ordered under arrest. Timely warning enabled them to escape to Scotland. Then Wentworth turned his attention to the people. Leslie was authorised to arrest and imprison any Presbyterians in his diocese. Those who could fled to Scotland, but many peaceable people were thrown into gaols like common felons simply because they were Presbyterians.

11. The Black Oath.—The worst was still to come. A more terrible weapon was yet to be used to scourge the Presbyterians. This was "the Black Oath" of

1639. All Presbyterians of sixteen years and upwards were required to take it, and swear allegiance to the King, and to obey his royal commands. It further bound them to abjure all covenants, and renounce the work that was going on in Scotland, as a sequel to the protest of Jenny Geddes against the Liturgy in 1637.

Many refused this terrible oath and suffered dreadful punishments. All who could sought refuge in Scotland, while many hid in the woods and mountains to escape the scourge of the law.

12. Wentworth's Dark Design.—When Wentworth found that large numbers of the people were prepared to die rather than take the Black Oath he determined to destroy Presbyterianism in Ireland, root and branch. For this purpose he devised a scheme whereby ships were to be provided at the public expense to carry the Presbyterians out of the country. They were to be allowed a certain time to realize their effects and depart. Any who failed to go inside that period were to be visited with the severest penalties.

13. How it was Frustrated.—In 1640 Charles I. was preparing to invade Scotland. To help him, Wentworth, now Earl of Strafford, had an army of nine thousand men, chiefly Irish, stationed at Carrickfergus and other places along the coast, ready to be carried into Scotland when the King marched north. But the Scots were first in the field. At the battle of Newburn the Royalist army was defeated.

Strafford was now required in England. After he arrived the Long Parliament was elected, and on the third of November it met for the first time. Many of the members had long been conscious of the folly of the course Strafford had been allowed to pursue. The Parliament abolished the High Commission Court and released all who were imprisoned for Non-conformity. Strafford desired to shun the Parliament, but Charles had great confidence in him and wanted him there. He was impeached of high treason and was duly arrested and thrown into the Tower. Archbishop Laud soon followed on the same charge. Strafford was executed in 1641. Four years later Laud met a similar fate. And yet four years more and their Royal master was also to die at the hands of the public executioner.

QUESTIONS.

1.—How did Charles I. view the Presbyterians?

2.—Who was Laud, and what was his character?

3.—Describe Bishop Echlin's persecution of the Presbyterian ministers?

4.—Who were the first ministers deposed, and for what cause?

5.—Explain Robert Blair's mission to London and the result.

6.—Who was Wentworth, and what was his attitude towards Presbyterians?

7.—What caused Went-

worth's persecution to cease for a time?

8.—Who urged its renewal?

9.—Describe the meeting at Belfast, on the tenth of August, 1636.

10.—Give an account of the voyage of the "Eagle Wing."

11.—What was the Black Oath? Describe its effects.

12.—What plan did Wentworth meditate to get rid of Presbyterians?

13.—How was it frustrated?

PERIOD III.

THE GREAT REBELLION OF 1641 TILL THE REVOLUTION OF 1688.

CHAPTER I.

THE GREAT REBELLION.

1. State of the Country.—Strafford's death left Ireland practically without government. He had allowed no one to be associated with him who could take up the reins when they fell from his hands. Sir John Parsons and Sir John Borlase, as Lords Justices, governed Ireland. Both were wanting in ability.

In Scotland the Presbyterians had rebelled against the King, and he had yielded to their demands.

England was swiftly hurrying to civil war, and so the troops had been almost entirely withdrawn from Ireland. Through Wentworth's persecution, the Presbyterians in the North were at enmity with the Episcopalians, and, moreover, by a late decree they were unarmed. They were also greatly reduced in

numbers through the crowds who had fled to Scotland.

To the Roman Catholics, smarting under centuries of wrongs, the time seemed opportune to strike a blow for freedom.

2. Dark Days.—Suddenly, like a bolt from the blue, the Irish broke into rebellion, on the twenty-third of October, 1641. Timely information saved Dublin Castle. The massacre was fiercest in Ulster, where the British settlers lived in isolated farmhouses and could be killed in detail. It was a war of race against race. The rebels, who were the more powerful and the lower in civilization, had all the vindictiveness of weak natures, and practised the most horrible cruelties. The extent of their barbarism is beyond imagination. Thousands of individuals were the subjects of a fiendish savagery unequalled in its devices. Three hundred Protestants were murdered at Dungannon; nearly two hundred were flung in one day from the bridge at Portadown; one hundred were killed at the church of Loughgall, and scores were driven unto the thin ice at Loughbrickland and drowned. It was an Irish St. Bartholomew's Day, and lies as another foul blot on the history of the Church of Rome.

3. Position of the Scots.—It was noticed that the districts first attacked were largely English colonies. At first orders were given that no Scot was to be annoyed. This was in order to please the King, who had hopes that the Scots would join him

against the English. Such leniency may have been the intention of Sir Phelim O'Neill, the Irish leader, but his plan was impossible once his followers had tasted blood. English and Scots alike went down before them wherever possible.

Two sets of circumstances largely saved the Scots. Many of them had lately fled to Scotland to escape Strafford's persecution. Again, the Scottish plantations had been the most thoroughly carried out, and were now the most capable to resist. Thus the settlers of North Down, South Antrim, the Laggan district, and Londonderry, to a considerable extent, escaped massacre. Belfast, Carrickfergus, Lisburn, and other places were warned in time to put themselves in a position of defence. The brunt of the slaughter fell on the English Protestants. .

4. Charles and the Plot.—There are some who think that the plot was suggested by the King. It is said that he sent instructions to the Marquis of Ormonde and Lord Antrim to start a rebellion on his behalf, and that the Irish, hearing of this, anticipated the Anglo-Norman families and began a rebellion on their own account. However, the evidence would lead to the conclusion that the King's connexion with the plot was by accident rather than by design. It is probable that the plot was ripe when Charles began correspondence with the Irish leaders. His intention was to secure their aid against his Parliament, in return for which they were to get large civil and religious advantages. The plan was to disarm all

Irish Protestants except the Scots, whom he hoped to unite on his side with their kin in Scotland.

5. Charles's Action.—The King was in Edinburgh making terms with the Scottish Parliament when the rebellion broke out. Sir Arthur Chichester sent him the news. Charles read the letter to the Scots. By the first of November the King had fuller news and asked the Scottish Parliament to help in saving Carrickfergus, Londonderry, and other Scottish colonies. Soon an army of ten thousand was offered to the English Parliament if they would pay the troops. England was slow to accept the offer. The Cavaliers objected to an army of Covenanters being sent to Ireland. The Roundheads protested against any force being raised by the King lest it might at length be used against the liberties of his English subjects. And thus in the conflict of English parties Ireland was left to suffer.

6. The Scottish Army.—Sir Phelim O'Neill, the rebel leader, boasted that he held the King's commission for what he did. When Charles heard of this he issued a proclamation denouncing the rebellion and declaring those engaged in it traitors and rebels. Terms having been settled with the English Parliament, the Scottish Army arrived at Carrickfergus in April, 1642. Robert Monro was in command. Before they arrived, however, the Ulster settlers had recovered from their first panic. These, largely Scots, had given a good account of themselves during the winter. After Munro's arrival, Newry was retaken.

The Stewarts in the North-West recovered Tyrone and Derry, and relieved Coleraine. When these successes became known, the Scots who had lately fled to Scotland began to return to Ireland.

7. The Coming of the Kirk.—The rebellion had literally swept the Episcopal Church away. Its bishops and clergy had all perished or fled. In its place the Scots' army began to establish Presbyterianism. In those days each Scottish regiment had a chaplain and a regular Kirk session selected from the officers.

In June, 1642, the chaplains of five regiments, with four elders, met as a Presbytery at Carrickfergus. They petitioned the General Assembly of Scotland to send over some ministers. In reply Blair, Livingstone, Hamilton and three others were sent for a limited time. Thus, Presbyterianism was established once more in the North of Ireland.

8. The Westminster Assembly.—For some time the Scottish Assembly and the English Parliament had corresponded about a uniform religion in the two nations. The result was an Assembly of Divines that met at Westminster on the first of July, 1643. The great majority of them were beneficed clergymen of the Church of England, who, however, in the course of the ecclesiastical controversies of the time, had generally adopted Presbyterian principles. Among the members were one or two prelatists and a few Scots. They compiled the Confession of Faith, the Larger and Shorter Catechisms, and the Directory for

Public Worship. It was two years later before the Book of Common Prayer was abolished, and the Directory imposed in England.

9. The Solemn League and Covenant.—In the same year, 1643, the Solemn League and Covenant was also drawn up and adopted by the English Parliament, the Scottish Convention of Estates, and the General Assembly. It pledged those who signed it to maintain the reformed religion, to extirpate Popery and Prelacy, to preserve the liberty of the Kingdom, and to lead holy lives. In the following year James Hamilton brought it to Ireland, where it was signed by sixteen thousand persons.

10. A Tangled Skein.—It has been said that the human mind could not make a clear story out of the years of fourfold distraction in Ireland, from the Rebellion of 1641 to the execution of Charles in 1649.

It is a confused story, long drawn out, even to pain and weariness. No inquiry could discover the plotters of the dreadful massacre. However, there were indications that the successors of the exiled Earls in Rome and Spain were connected with it.

The issues of the subsequent years are most obscure. Surely, in the history of any country there were never so many interests struggling for mastery at the same time. To begin with, there were the distractions and differences that the great struggle between Royalty and Republicanism had bred. Added to these were the intrigues of France, Rome,

and Spain. And above all, the racial difference that had expressed itself in a massacre of horrible extent. Even the Roman Catholics themselves were not united, and the same is true of the Protestants. We can easily see that with so many contending elements the history that ensued was bound to be of an involved and intricate character.

QUESTIONS.

1.—What was the state of Ireland in 1641?

2.—Describe the Irish Rebellion.

3.—How did the Scots fare in the massacre? What causes contributed largely to their escape?

4.—How was Charles connected with the plot?

5.—What action did he take when the rebellion was announced?

6.—When and under what conditions did the Scottish army come to Ireland?

7.—Give an account of the first Presbytery in Ireland.

8.—For what purpose was the Westminster Assembly of Divines held?

9.—What was the Solemn League and Covenant and who were parties to it?

10.—What was the state of Ireland during the Civil War?

CHAPTER II.

THE CIVIL WAR.

1. Owen Roe O'Neill.—Owen Roe O'Neill arrived in Ireland from Spain in 1642, and was the best soldier on the Irish side. He fought according to the rules of civilized warfare, and changed rebellion into civil war. In October, the General Assembly of

Confederate Roman Catholics met at Kilkenny. Usurping the functions of a Parliament, they arranged to carry on the war under Owen Roe O'Neill.

2. Civil War in England.—In August, 1642, Charles had broken with his Parliament and planted his standard at Nottingham. The first actions of the campaign went in his favour. Parliament looked to Scotland for help, according to the terms of the Solemn League and Covenant. The Scots recalled their army from Ulster, but the order was not carried out. However, they mustered twenty thousand men who were ready to march into England at the end of 1643.

Charles, in turn, looked to Ireland for aid. Through the Marquis of Ormonde he began negotiations with the General Assembly of the Confederate Catholics. He conceded almost everything in return for help. Some Irish were sent to join the Highland followers of Montrose. Several victories were gained, and for a time fate seemed to favour Charles. But when Oliver Cromwell rose to power all was changed. After several bloody battles, Charles finally met his overthrow at Naseby in 1645, and Parliament was supreme.

3. Days of Diplomacy.—Charles had nothing left but intrigue and negotiations. In Parliament dissensions arose between the Presbyterians and Independents. Charles secretly corresponded with both. He hoped to draw one or other to his side. To the Presbyterians he pointed out that the Independents

were hostile to government by Kings. To the Independents he urged the tyranny of the Presbyterians. The latter would have nothing to do with him unless he signed the Covenant and established Presbyterianism in England. This Charles would not do. But his situation at Oxford soon became untenable. As a last hope he joined the Scottish forces, unconditionally, on the fifth of May, 1646. He trusted that his present humiliation would have a favourable effect, and that he could win his fellow-countrymen to his cause.

4. Parties in Ireland.—At this time there were five distinct parties in Ireland. Moderate men of the General Assembly of Confederate Catholics had joined Ormonde on behalf of the King. However, their help came too late to serve him. Indeed, it only increased the hate of the military party in England against the King, and led them first to think of his destruction.

In opposition to the Catholics who joined Ormonde, an extreme Catholic party had arisen, bent on the extirpation of Protestantism. Owen Roe O'Neill sided with these extremists. Marching into Ulster, where the Scots under Munro held the field, he defeated them at Benburb, on the fifth of June, 1646. Lord Montgomery of Ards was among the prisoners.

A third party was the Episcopalians and Royalists, who supported the King without the Covenant. The Presbyterians demanded both King and Covenant.

The Republicans were also represented, and, if small in numbers, they had the Parliament of England at their back.

5. The Parliament in Possession.—Ormonde held Dublin for the King. After his success at Benburb, O'Neill marched to attack the capital. The royal forces there were small, so Ormonde began negotiations with the Scots in Ulster. Though Royalists, they eyed with disfavour Ormonde's recent treaty with the Catholics. Before the stipulations were agreed to, Ormonde changed his mind and surrendered the city to the army of the Parliament.

6. Presbyterians and Republicans.—When the Parliament occupied Dublin, Munro was in command of the English and Scottish forces in Ulster. The Parliament at once appointed Colonel George Monk to command the English regiments. Monk was a notorious time-server, of good address and great duplicity. Munro, still in command of the Scottish regiments, grew very jealous of Monk, and dissensions arose between them. Owen Roe O'Neill determined to take advantage of their enmity and make an attack upon Monk at Lisburn while Munro's forces lay at Carrickfergus. But Monk was apprized of his coming and received him with a preparation and confidence that secured a complete victory.

These divisions between the Scots and Republicans were only an echo of affairs in England. The Scottish army had placed the King in the hands of Commissioners from both Houses of Parliament,

received their pay, and returned home. The Parliament now proceeded to disband the army under Cromwell. The army refused to disperse, and even began to intimidate the Parliament. The Independent party in the Commons backed them and through their aid became masters of the Kingdom. And so the position in England was the key to the smaller affairs in Ulster.

7. "The Engagement."—The army seized the King in June, 1647, and put him in honourable confinement. Charles soon began to intrigue once more with the Parliament, the army, and the Scots. He favoured the last and concluded a clandestine treaty with their commissioners. This treaty, known as "the Engagement," bound the King to establish the Presbyterian Church for three years, during which time a form more acceptable to the whole country would be arranged. The Scots, on their part, promised an army to invade England on behalf of the King.

This "Engagement" was most disastrous to the interests of Charles and the Scottish kingdom. As soon as it was known, the King was considered dethroned, and was strictly confined. In Scotland the people were divided. The Estates denied that the commissioners had any authority to conclude a treaty, and held that it was a base desertion of the Covenant. But the Duke of Hamilton persuaded the majority of Parliament to adopt it.

8. Battle of Preston.—The Scots prepared to invade England according to the terms of the "Engage-

ment." Monro's forces were invited from Ulster, but only a part of them was sent. Other Scots from Ireland joined the expedition to preserve "His Majesty's royal person and authority and monarchical government in him and his posterity." With this purpose at heart, the Scottish army, under the Duke of Hamilton, invaded England. The result was disastrous. In the battle of Preston, seventeenth of August, 1648, they were utterly defeated, and the war was speedily closed. Its consequences were far reaching. For one thing, it sealed the fate of the King. He was now looked upon as a traitor, and monarchy as an encroachment on liberty. The execution of the King was soon after determined upon. Nor did the army any longer disguise their intention of abolishing the Lords and establishing a Republic.

9. Doings in Ulster.—The Parliament was indignant that detachments of Monro's forces and other Ulster Scots whom it considered in its service should have joined its opponents and invaded England. Monk was of the same mind. He had long desired to seize the Scots' garrisons in Ulster, but Monro had the support of the Presbytery and the people. His invasion of England, however, had been contrary to their wishes, so that he was now in disfavour, and Monk's chance had come. On the thirteenth September, 1648, he seized Carrickfergus Castle, captured Monro, and sent him to the Tower of London. Belfast was also seized. Coote, the Parliamentary commander in the North, had taken Derry and other

towns. Before the end of the year the Republican party had possession of all the principal towns and castles in Ulster, except Charlemont, which the Irish had occupied since the breaking out of the rebellion.

10. Execution of the King.—Towards the end of November a council of officers boldly demanded that Parliament should bring the King to justice. The Presbyterians in that body refused, and withstood the usurpation of the military. The army now proceeded to expel them. Colonel Pride seized nearly fifty members, and on the next day almost a hundred were prevented from entering the House of Commons. The scanty minority of Independents left was called “The Rump.” It proceeded to carry out the demands of the army. The King was formally put on trial and condemned, and the sentence of death was carried out on the thirtieth of January, 1649. The Republicans now abolished monarchy and the House of Lords.

The Royalists and Presbyterians in England were completely cowed by the execution of the King. But in Scotland and Ireland it was different. In both these countries Charles II. had been proclaimed, the Presbyterians in one kingdom and the Roman Catholics and Presbyterians in the other being loyal to his cause.

QUESTIONS.

1.—Tell what you know of the General Assembly of the Confederate Catholics.

2.—Describe the Civil War in England.

3.—Describe Charles's efforts to regain his power.

4.—Enumerate the parties in Ireland at this time.

5.—Give an account of the position in Ulster when the Parliament was in possession of Ireland.

6.—What was "the Engagement?" State its effects.

7.—State the military operations in Ulster.

8.—How was the execution of Charles viewed in Ireland?

9.—What action thereon was taken in each of the Three Kingdoms?

CHAPTER III.

UNDER THE PROTECTOR.

1. Attitude of the Scots.—In Ulster the Scots were enraged at the execution of the King. The Presbytery of Belfast drew up a "Representation" to be read from every pulpit, strongly condemning the deed. It was to this that John Milton wrote his scurrilous reply, in which he calls Belfast "a barbarous nook of Ireland." The Presbyterians separated from the Republicans and inclined to join Ormonde and the Royalists.

2. First Siege of Derry.—Monk had gone to England to lend his aid. The only Republican army in Ulster was a thousand men under Coote at Derry. In March, 1649, Sir Alexander Stewart with the Presbyterians of the Laggan besieged the city. Soon other Royalists joined them. Sir George Munro also came with a number of Highlanders and Irishmen. Lord Montgomery of Ards, who was taken at Benburb by Owen Roe O'Neill, was also there. Through

the aid of the Presbyterians he had obtained his liberty, and had lately been chosen General of their army to oppose the Republicans.

3. Montgomery's Perfidy.—Montgomery was duplex in his character. In addition to his commission from the Presbyterians he accepted another from Charles II. to be commander-in-chief of the Royalists in Ulster. In doing this he betrayed the principles of the Covenant he had sworn to defend.

When he arrived at Derry he sent Sir George Monro back to attack Belfast, which Colonel Wallace held for the Presbyterians. Montgomery himself came as if to defend the town, and his forces were readily admitted. Then the truth came out. He produced his commission from Charles II. and dismissed Wallace from his trust. In conjunction with Monro he captured Carrickfergus, and both returned to continue the siege at Derry. The Presbytery, finding that Montgomery had betrayed it, drew up a declaration warning Presbyterians against serving in the Royalist army. Many of them withdrew from the siege.

4. Raising the Siege.—Derry was closely blockaded until August, when Owen Roe O'Neill offered his help to the Republicans. On the seventh he appeared before the city, when Montgomery raised the siege and retired to his quarters in Down.

5. Cromwell Comes.—Early in August, 1649, the Republicans in Dublin defeated the Royalists under Ormonde. On the fifteenth, Cromwell landed with

eight thousand foot and four thousand horse, which, united to the army already in Dublin, gave him command of twenty thousand men.

Then began that dreadful campaign which crushed all opposition out of Royalist, Catholic, and Presbyterian alike, and established the authority of the English Parliament.

6. Cromwell's Conquest.—Ormonde was leader of the Royalists. He dared not trust his army to fight in the open. Neither dare he lay waste the country, for he depended on it for supplies, as Cromwell commanded the sea. So he placed garrisons in the fortified towns, while he himself kept the field with a small army of observation.

All this was favourable to Cromwell, who could attack when and where he pleased. He was also enabled by this arrangement to keep the sea-board for his lines of advance. The chief towns were all on the coast, so that his march north and south could be attended by his fleet.

He first invested Drogheda. Surrender was refused. Then he besieged the place and finally took it by storm, putting the garrison and many of the inhabitants to the sword. Marching south, he took Wexford. New Ross, Carrick and the other towns, except Waterford, surrendered as soon as summoned.

7. The Struggle in the North.—Venables had been sent north to co-operate with Coote. They met at Belfast, which was taken on the thirtieth of September. Early in December they gained a great

victory over Lord Montgomery and the Royalists near Lisburn. The struggle of the Irish lasted a little longer, but soon the contest came to an end, the Republicans being everywhere victorious.

8. Presbyterianism under Cromwell.—The Ulster Scots were willing to submit to the new Government, but the Republicans demanded something more. Accordingly, an oath was framed which bound all who took it to renounce “the pretended title of Charles Stuart” and to be faithful to the Commonwealth. The Presbyterians refused this oath. Several ministers were arrested, others fled to Scotland, and some went into hiding. Soon Colonel Venables offered to let all ministers return to their congregations if they would not touch on politics. This they also refused as contrary to the principles of the Covenant. Finally they were released with a caution. Cromwell saw they were peaceable and well-disposed, though differing in some points from the Independents. Therefore, the persecution ceased, and better, all ministers who applied got state endowment unconditionally, amounting to about a hundred pounds a year.

9. The Cause Flourishes.—Soon Presbyterians felt the effect of Cromwell’s beneficent rule. Congregations quickly multiplied, ministers increased in number, and their one Presbytery became five. The General Synod was now established, and included eighty congregations, with seventy ministers, who met four times a year.

10. Affairs in Scotland.—Montrose took the field

for Charles II., but failed and was executed. Charles went to Scotland and swore he would have no enemies but the enemies of the Covenant. Cromwell marched against him with sixteen thousand men and defeated the Scots at Dunbar, on third of September, 1650. The General Assembly was terrified, but Charles was persistent. He was crowned at Scone, and at once led the Scots into England.

Cromwell followed, and defeated him at Worcester on third of September, 1651.

11. After Worcester Fight.—Charles fled the kingdom, and Cromwell was supreme. His master mind grasped the position in which the three Kingdoms must stand if they were to be at peace. He swept away their separate Parliaments and made them in reality one Commonwealth.

12. Effects of Cromwell's Rule in Ireland.—At first the Presbyterians were closely watched, lest they should espouse the cause of Charles. When he fled, the Republicans were less vigilant. Roman Catholics were severely treated. Sir Phelim O'Neill, the rebel leader of 1641, was executed. Vast tracts of land in the South and West were confiscated. Roman Catholic landlords in Ulster, Leinster, and Munster were compelled to change their estates for equivalents in Connaught. Their lands were granted to many of Cromwell's soldiers, and Protestant settlements were established.

For some years before his death Cromwell governed Ireland through Henry, his second son, who came in

1655 as commander of the army. He ruled with wisdom and vigour. His five years of government reduced Ireland to better subjection than half a century of the Stuarts had accomplished. Life and property were rendered safe, and liberty of conscience for all Protestants was gradually established. Presbyterianism flourished and extended into many counties. On the other hand, Popery was repressed. The priests were banished, and the Mass put down with ruthless severity.

But Cromwell did not live long enough to establish the beneficent changes his genius and statesmanship had effected. He had not time to root Protestantism in the South and West of Ireland before he was called away. Had he been spared to carry out his far-reaching plans, one wonders what a difference they would have made in the history of Ireland. He died in 1658, on the third of September, a day he was wont to call his "lucky day."

QUESTIONS.

1.—State what you know of "the Representation" of the Presbytery.

2.—Describe the first siege of Derry.

3.—Who was Montgomery? How did he betray the Presbyterians?

4.—When did Cromwell come to Ireland? Describe his conquest.

5.—How did Presbyterians fare under the Protector?

6.—Indicate the growth of the Church.

7.—By what political movement did Cromwell unite the Three Kingdoms into one?

8.—State some of the effects of Cromwell's rule in Ireland.

CHAPTER IV.

THE SECOND PERSECUTION.

1. Charles II. Brought Back.—When Cromwell died, his son Richard succeeded to the Protectorate. Soon the army began to plot against him. The officers at length dismissed him. Dreading the tyranny of the army, the Presbyterians and Royalists formed an alliance. The army recalled the old Rump Parliament, between whom and the military officers a quarrel soon arose. Then the army ejected the Rump Parliament, and a period of confusion followed. All eyes were directed to General Monk, who commanded the English army in Scotland. Monk marched on London. His conduct was at first ambiguous. After a time he recalled the Long Parliament, including the Presbyterian members expelled by Colonel Pride in 1648. The House dissolved itself, and writs were issued for a new election. The majority of those returned were Presbyterians. At once they recalled the King. He was duly proclaimed on the eighth of May, 1660, and on his birthday, the twenty-ninth, he entered London in great pomp.

2. The Synod and the King.—The Irish Presbyterian Synod drew up an address to the King. In it they petitioned him to establish religion in Ireland according to the terms of the Covenant. Deputies were sent to London with this petition. When they

arrived, however, they found that Episcopacy was the favoured form of religion, and so they struck out all reference to the Covenant. The King received the Deputies with kindness and promised to protect the Irish Presbyterians. But they were soon to learn the folly of putting their trust in princes.

3. Second Persecution Begins.—Charles, a Roman Catholic in secret, cared little for religion of any creed. Above all others, he hated Puritan doctrines. However, the Church was to be settled and his choice lay between Prelacy and Presbytery. He chose the former, which had no Covenant to subscribe. New bishops were appointed to re-organize the Church in Ireland. As soon as they were consecrated, they went to work. There was no Archbishop Ussher to restrain them now.

The most prominent of the new bishops was Jeremy Taylor, of the See of Down and Connor. He had written a book on the "Liberty of Prophesying." Despite his pretended love of liberty, he proved a merciless bigot. He held that the Presbyterian ministers were not ministers at all, and declared thirty-six pulpits vacant in one day. Other bishops followed his example, and soon every Presbyterian minister who refused to conform to the Established Church was ejected from his living. A few did conform, but sixty-four of them were deposed. This was in 1661.

4. The Act of Uniformity.—It was the following year before the persecution began in England. Many parish pulpits there were in the hands of Presby-

terians, Baptists, and Independents. In 1662 the Act of Uniformity was passed requiring every clergyman not episcopally ordained to submit to the ordination of a bishop, and abjure the Covenant. St. Bartholomew's day, twenty-fourth of August, was appointed for the clergy either to yield, or relinquish their livings. To the astonishment of the King, about two thousand of them resigned their parishes.

5. The Drunken Parliament.—This is a piece of Scottish history. The new Parliament met on New Year's Day, 1661. According to Scottish custom, Lords and Commons sat together. The members had been carefully selected—men with no pretence to religion—in the interests of the King. Middleton was Commissioner, a soldier of fortune, with no religious faith. A fearless officer he may have been, but as a ruler he was too seldom sober to be wise in his government. Several sittings had to be adjourned because he was too drunk to keep the chair. Glencairn (the Chancellor) and Sir Archibald Primrose (the Clerk Registrar) were kindred spirits.

The great design was to make the King absolute. Bribery was used to get a majority against Presbyterianism. "The Recissory Act," passed after a single debate, revoked all laws passed between 1640 and 1648. Thus all Presbyterian legislation was swept away, for Presbyterians were the dominant party in those years. The government of the Church was now left in the hands of the King, and the most merciless persecution began. Many Scots fled to Ulster.

6. Blood's Plot.—Towards the close of 1662, some old Cromwellians plotted to re-establish the Republic. Thomas Blood, their leader, was brother-in-law of William Lecky, a Presbyterian minister in Dublin. He engaged Lecky in the plot, which was to seize Dublin Castle and capture Ormonde, the Lord Lieutenant. Blood and Lecky came North to get the aid of the Presbyterians. With one or two exceptions, none promised. The attack was arranged for the twenty-second of May, 1663. Before it was delivered Lecky and other leaders were arrested. Blood escaped, but his papers showed correspondence with Presbyterian ministers. Several of them were arrested. After some time in prison, Ormonde sent orders that they must either quit the kingdom or suffer further imprisonment. All but two elected to depart. Nine went to Scotland and eight more were allowed to remain as private individuals. By-and-bye, those who went to Scotland returned to their old parishes, but the pulpits were shut against them. They preached in the open fields in good weather, and in barns in winter. About the year 1668, they began to build humble places of worship for themselves. These were generally on obscure sites, and of very simple architecture. But persecution and poverty would allow neither prominence nor beauty.

7. The Regium Donum.—Under the Commonwealth there was a State provision for the support of ministers. A royal provision was first given by Charles II. in 1672. To the Rev. Alexander Hutcheson, of

Saintfield, may be traced its inception, though Sir Arthur Forbes, afterwards Earl of Granard, gave the credit to the King. Sir Arthur was friendly to the Presbyterians. In 1671 he was appointed one of the Lords Justices, in the absence of the Lord Lieutenant, and took advantage of his office to liberate all who were in gaol because they were Presbyterians. Probably, it was in connection with this that Hutcheson met him. At any rate, he told Hutcheson of the trouble he had to settle the Civil List, and that he had six hundred pounds still undisposed of. Hutcheson ventured to point out how all the King's friends had been rewarded but the Presbyterians, whose ministers had been firm Royalists, and had suffered much for their loyalty. He suggested that the six hundred pounds should be divided among them as an act worthy of a king.

8. A Courtier's Story.—A little later, Sir Arthur wrote desiring four ministers to come to Dublin that he might communicate a matter of great concern. Hutcheson and three others went in October, 1672. Then Sir Arthur told them how he had lately been in London to see the King, who inquired about Irish affairs in general and specially wished to know how the Presbyterian ministers and their people lived. The King said he had heard of their loyalty. Sir Arthur confirmed him in this, whereupon the King told him there was twelve hundred pounds a year in the settlement of Ireland which he had not yet disposed of, and meant for some charitable purpose.

He said he thought it best to give it to those ministers, and forthwith ordered the money to be paid quarterly. It was, however, found that instead of twelve hundred pounds only six hundred were available. There is little doubt that it was Sir Arthur who introduced the subject to the King. Probably his motive was to gain the favour of the Presbyterians. As Marshall of Ireland he was responsible for the peace of the country, and perhaps thought this the best way to secure the Presbyterians in loyalty.

9. Fate of the Regium Donum.—"Sir Arthur Forbes, our marshall in Ireland, for secret services, without account, £600." This is the first entry of the Regium Donum on the pension list. The grant, though small, was gratefully received. However, it was not regularly paid. For some years it is entered in the books annually, but the only entry of its payment is for 1676. It continued on the books till 1682, when it disappeared through the remainder of the reign of Charles II. and through the whole reign of James II.

10. Continued Persecution.—Fitfully, persecution blazed of late years against the little flock. The law enacted that all the people should attend the Episcopal Church, but many suffered fines and imprisonment rather than yield. These fines impoverished the Presbyterians so much that they could hardly support their ministers. Many of the people went to America. Among them was Francis Makemie, a licentiate of the Laggan Presbytery. He

settled in East Virginia in 1681, and founded the Presbyterian Church among the English speaking people in the United States.

11. Accession of James II.—Charles II. died early in 1685, and James II., an avowed Roman Catholic, succeeded him. On his accession, James promised to maintain Episcopacy, and was crowned by the Archbishop of Canterbury. But zealous Protestants suspected him from the first. In Scotland, Argyll called the Covenanters to arms. In England, Monmouth raised the standard of rebellion. Both attempts were abortive. The leaders suffered execution. Many of their followers were tried by Jeffreys at “the Bloody Assizes,” and executed in such numbers as to excite horror.

12. The Position in Ireland.—James entrusted the government of Ireland to the Archbishop of Armagh and Sir Arthur Forbes (now Lord Granard), as Lord Justices. In this way he hoped to please the Episcopalians and Presbyterians, but he failed in his intention. The Presbyterians looked on the Lord Primate as little better than a Papist, while the Episcopalians looked on Granard as a schismatic introduced to divide the Protestants. So that the King was in disfavour with Irish Protestantism as a whole.

13. First Declaration of Indulgence.—In April, 1687, James published a “Declaration of Indulgence” on his own authority. It suspended the penal laws against Roman Catholics and Nonconformists alike.

The persecution in Ireland had gradually relaxed since James' accession. Presbyterians, though glad at this, were not grateful to the King. Even when he published his Indulgence they thought him insincere, and offered no formal expression of gratitude. They were soon confirmed in their belief.

14. James Shows his Hand.—The next acts of the King showed that he intended to rule the Protestants of Ireland by the Roman Catholics. He refrained from appointing bishops to vacant sees. Their revenues were used to create a fund to endow Roman Catholic prelates. Tyrconnell, a Roman Catholic, was appointed lieutenant-general of the army, with power to remodel it. This he did, largely, by dismissing Protestant officers and appointing Roman Catholics. Clarendon, the Lord Lieutenant, though a Protestant, was instructed to make a complete change in the government and substitute Roman Catholics for Protestants. In 1687 Clarendon was deprived of his office and Tyrconnell was appointed in his place. Shortly afterwards, nearly all the offices of the Crown were filled by Roman Catholics. *

15. Second Declaration of Indulgence.—In England, similar changes had been going on to the dissatisfaction of the people. A second Declaration of Indulgence, issued in 1688, brought matters to a crisis. It was almost the same as the first, with an order subjoined that it should be read in all the churches and chapels in the kingdom. Seven bishops of the English Church refused to read it. They were

arrested and duly tried, but the Crown failed to get a conviction. Now the spirit of the nation was aroused. It became anxious for a deliverer. With strange unanimity all eyes turned to William, Prince of Orange, son-in-law of the King.

QUESTIONS.

1.—Under what circumstances was Charles II. restored?

2.—What was the attitude of the Irish Presbyterians towards the King?

3.—Why did Charles establish the Episcopal Church?

4.—Name a prominent Irish Bishop of the reign of Charles II.?

5.—What was his character? How did he act towards Presbyterians?

6.—What was the Act of Uniformity? State its effects in England?

7.—State the design of the "Drunken Parliament" in Scotland.

8.—What was the Recissory Act?

9.—Describe Blood's Plot.

10.—Who first suggested the Regium Donum and under what circumstances?

11.—What is the early history of the grant?

12.—Name an early cause of emigration from Ulster to America.

13.—Who founded the Presbyterian Church in the United States, and when?

14.—What steps did James II. take to establish Romanism?

15.—What was the immediate cause of the rupture between him and the nation?

PERIOD IV.

THE REVOLUTION OF 1688 TILL THE COMING OF THE SECEDERS.

CHAPTER I.

THE REVOLUTION.

1. In England.—William, a Presbyterian in religion and a soldier of reputation on the Continent, was looked to as the natural protector of the Protestant interest. He undertook to free England from the tyranny of James. With a fleet of more than six hundred vessels, carrying fifteen thousand men, he landed at Torbay on the fifth of November, 1688. At Exeter he unfurled his standard, with its striking inscription, “The liberties of England and the Protestant religion I will maintain.”

For several days the English held aloof. The executions for treason, following the Bloody Assizes a short time before, had terrified them. But soon the nobility in various counties embraced the cause of William. The march on London began. On the

night of the eleventh December King James slipped on board ship and escaped to France.

In January, 1689, the throne was declared vacant, and in February William and Mary were proclaimed Sovereigns of England.

2. In Scotland.—Scotland early claimed William's attention. Matters there had come to a crisis. The people, who had suffered curates a quarter of a century, could endure no longer, and three hundred of these were driven from their parishes. In April the throne was given to William and Mary. Graham, of Claverhouse, feeling no longer safe with a past history like his, and with his present sympathies, fled north to raise the Highland clansmen. He maintained war for some months, but, on the twenty-seventh of July, fell at Killiecrankie in the hour of victory. The bravest friend of the Stuarts and bitterest foe of the Covenanters was gone.

Another battle at Dunkeld, and the Highlanders met their match in the Covenanters. William's power in Scotland was now safe.

3. In Ireland.—The authority of James was more firmly established in Ireland than elsewhere. The Irish, as Roman Catholics, obeyed their priests, who naturally supported James. In Ulster, the Scots sided with William. Towards the end of 1688, Tyrconnell committed an apparently trifling error that had momentous results. He withdrew Lord Mountjoy and his Protestant regiment from Derry, intending to replace it with the newly-raised Roman Catholic regiment of

Lord Antrim. It was a fortnight before the latter was ready to enter on occupation. For some time before there had been wild rumours of Popish plots for wholesale massacre like that of 1641. The alarm was intensified by a letter found on the street of Comber, County Down, on the third day of December. It asserted that a massacre of Protestants had been arranged for the ninth, and, though there was small reason for credence, it was generally believed.

4. The Apprentice Boys.—On the seventh a copy of this letter reached Derry. That morning Lord Antrim's ragged regiment was on the march to garrison the city. Even now it was only two miles away. The excited people believed Lord Antrim's "redshanks" were coming to murder the inhabitants according to the terms of the Comber letter. Many determined to fight rather than admit them. The Episcopal bishop opposed this, saying they were King James' troops, and pointing out the sin of disobeying "the Lord's anointed." But the Presbyterian minister of Glendermot, the Rev. James Gordon, advised the people to "shut the gates and keep them out."

None, however, wished to take the responsibility. Meanwhile, Lord Antrim's men appeared across the Foyle. Quickly they rowed over and marched rapidly towards the Ferry Gate. While the citizens breathlessly counted the cost of resistance, a few resolute apprentice boys ran to the gate, closed and locked it when the Irish were only sixty yards away. Immediately, the other gates were secured, and the magazine seized.

5. Lundy Comes to Derry.—Tyrconnell was furious when he heard the news. But events in England cooled his wrath. Instead of force he tried diplomacy. Protestant officers, Lord Mountjoy and Colonel Robert Lundy, were sent with six companies to garrison the town. The Derry people, as yet not certain of King William's ultimate success, and wishing to keep as free as possible from rebellion till the issue was more clear, admitted two Protestant companies. Afterwards the other four were received when purged of Papists. Lundy took up the Governorship.

6. Movements in Ulster.—In time, news of William's success in England was received. At once the mask was thrown off and sides were taken. William and Mary were proclaimed in Derry. In other parts of Ulster military associations were formed and leaders elected to resist the authority of James, who, with some French officers, gunners, and stores, had landed at Kinsale. Protestants everywhere took up arms and put themselves in a position of defence. However, every stronghold of importance was held by James' troops except Derry and Enniskillen. To these towns many Protestants fled for safety.

7. Richard Hamilton's Perfidy.—When William had settled England, he sent Richard Hamilton to Dublin to offer terms to Tyrconnell. The latter refused to desert King James, and even succeeded in inducing Hamilton to betray King William and accept a command in the Irish army. Accordingly, Hamilton led the Jacobites into Ulster. He first crossed swords

with the Protestants at Dromore, where he won a victory. Proceeding on his march, he took and plundered Hillsborough Castle. Lisburn and Antrim suffered in the same way. The Protestants under Rawdon fell back on Coleraine, where, on the twenty-seventh of March, they repelled Hamilton's attack. Then, on the advice of Lundy, they retired to Derry. And thus it happened that almost the whole Protestant population of Ulster concentrated itself on Derry, the last hope of Irish Protestantism.

8. Preparations for Defence.—Tyrconnell had withdrawn Lord Mountjoy from Derry because he was a Protestant. Lundy, a Jacobite at heart, had sole authority. However, when the crisis came, he professed his attachment to William, that he might retain his power. On the fifteenth of April, 1689, Richard Hamilton marched on the city. Lundy allowed him to cross the river without a blow. That same day two English regiments from William arrived in the Foyle. Lundy represented the city as untenable and would not allow them to land. The citizens believed Lundy a traitor, and became so enraged that he lost control of them. On the seventeenth, King James arrived at Derry and summoned it to surrender. Lundy sent out to hear his terms. Next day, as King James advanced to the walls, Captain Adam Murray, a Presbyterian elder, advanced towards the city from the other side with a strong force of horse. When Lundy and his council, who were discussing surrender, heard of Murray's approach

they became alarmed, and sent word that his cavalry should be kept out of sight of those defending the walls. Murray refused to obey. He and his men rode right up to the city, but admission was denied them. The sight of his army, however, roused the men on the walls to such enthusiasm that they shouted "No Surrender," and fired on the King's troops.

The city was now in tumult. Captain Morrison, despising all orders, admitted Murray and his cavalry, and they were cheered through the streets by an excited crowd. Murray went to the Council Chamber, where he accused Lundy, to his face, of treachery. Then he went out and addressed the people. The city keys were seized, guards were placed at the gates and on the walls. Lundy had lost all power. A new Council, called next day, elected Murray as Governor, but he declined the honour. Major Baker was then chosen, and the Rev. George Walker was entrusted with the stores. Lundy, disguised as a common soldier, escaped from the city and fled to Scotland.

9. The Siege.—King James now arranged for a regular siege. By the twentieth of April it was well begun. The Irish numbered ten thousand at first, but soon mounted up to twenty thousand. In the city there were twenty thousand people, but only seven thousand were capable of bearing arms. The first contests were chiefly sallies, where Adam Murray was always captain in the field. Weeks rolled on

and food ran low. At length famine came, when dogs, cats, rats, and mice were eaten greedily. Still the garrison refused to surrender. Then twelve hundred helpless Protestants, old men, women, and children were driven under the walls in hope that they would be taken into the city and exhaust the provisions. Still the garrison held firm, and replied to this stratagem with another. A gallows was erected on the walls as if to hang some Irish prisoners. A consultation ensued, and terms were agreed upon. The unfortunate Protestants outside the walls were sent home, and the scaffold was taken down.

And still the siege went on. Matters daily grew worse. The city was filled with hunger, disease, and death. For weeks ships, laden with stores and ammunition, could be seen lying in Lough Foyle. Their timid commander was afraid to attempt the passage to the city. The fort of Culmore dominated the Lough at a narrow place, and half way between this and the city a great boom had been thrown across the river. Commander Kirke had made a half-hearted attempt to pass, but the guns of Culmore drove him back. Then he lay for weeks inactive.

At length, the Rev. James Gordon, already mentioned, somehow got on board, and exhorted Kirke to attempt the passage. It was undertaken on Sabbath, the twenty-eighth of July. The "Dartmouth" frigate and two store ships formed the expedition. The frigate ran in between the fort and the provision ships,

and received the fire from the guns. With a favouring wind and a rising tide, the store ships slipped by. The "Mountjoy" first reached the boom; she struck it, quivered, and ran aground. A broadside was fired from her guns, and the recoil, coupled with the rising tide, floated her again. Once more she headed for the boom. Meanwhile, the "Swallow's" longboat, armour-clad, had come up, and the men, with their axes, had been hewing at the boom. The "Mountjoy" crashed through and sailed slowly for the city. The "Phoenix," however, was the first to arrive, having been taken in tow by the "Swallow's" longboat.

The Irish clung to their trenches two days longer. On the first of August they burned their huts and fled. Thus ended this memorable siege, after one hundred and five days of resolute endurance.

In the city only a few were slain in battle, but ten thousand perished from disease. James's army lost nine thousand men, largely on the field.

10. The Enniskillen Men.—In 1689 Enniskillen was a mere village. It had no wall, but was built on an island, whose waters were a defence. The tactics of its garrison were to prevent siege by continual raids on any body of the enemy reported in the neighbourhood. In these the Presbyterians played a large part. Under Colonel Thomas Lloyd, the Enniskillen men drove the enemy from Trillick, Belleek, and Ballyshannon, and even advanced to Kells, within thirty miles of Dublin. They also attempted to relieve Derry, and got as far as Omagh; but, fearing they might be cut

off by the large forces of the Irish marching from Dublin to the siege of Derry, they retreated back to Enniskillen.

Their greatest engagement was at Newtownbutler, on the very day that Derry was relieved. The Irish, under Macarthy, numbered three thousand five hundred men. The Enniskillen men were nearly a thousand less, yet they inflicted a crushing defeat upon the enemy.

11.—Landing of William.—In the middle of August William's favourite general, the Duke of Schomberg, landed at Groomsport with ten thousand men. For the next nine months he carried on a very sluggish campaign, in which he achieved nothing of consequence. The English people grew impatient for the settlement of the war. William determined to lead in person. On the fourteenth of June, 1690, he landed at Carrickfergus, and at once proceeded to Belfast. Here he was most loyally and dutifully received, and remained in the town five nights.

12. Regium Donum Renewed.—Early in 1689 a deputation from the Irish Presbyterians had presented an address of welcome to the King in London. Later in the year they also presented a petition, in which they asked "for their present necessary support a share of the public charitable collections," and also "a future competent support." The King replied favourably, promising them eight hundred pounds per annum, but this promise, "by reason of several impediments, was not then made effectual to them."

When the King came to Belfast, on his way to the Boyne, the Presbyterians again presented an address. On the nineteenth of June the King spent the night at Hillsborough, and here he issued his celebrated order to Christopher Carleton, Collector of Customs at Belfast, to pay to trustees twelve hundred pounds yearly for the Presbyterian ministers of Ulster. Next year this grant was put on the Civil List and paid out of the Irish Exchequer.

13. Battle of the Boyne. — At Loughbrickland, William joined his army, thirty-six thousand strong. It included contingents of English, Irish, Scotch, Dutch, Danes, and French Huguenots. On the thirteenth of June they reached the Boyne. James's army on the south bank numbered thirty thousand, but half of them were hidden. "They may be stronger than they look," said William, "but, weak or strong, I will soon know all about them." That day the King was wounded on the shoulder. As he sank in the saddle, the Irish yelled delightedly. The English were in dismay, but the wound was trifling, and William soon reassured his friends.

The first of July dawned bright and cloudless. By four o'clock both armies were alert. William ordered his right wing, under Schomberg's son, to cross by the bridge of Slane and turn the left wing of the Irish. His own left wing, exclusively cavalry, he led in person, and prepared to cross the river above Drogheda. The centre of his army, under Schomberg, had orders to cross right opposite to where the Irish, horse and foot, were marshalled.

Schomberg gave the order, and his divisions, ten men abreast, entered the water at different places. In a few minutes the Boyne was alive. When they reached mid-stream they got a revelation. They had not yet seen more than half the enemy, but now whole regiments seemed to start from the earth. For a moment the issue hung in the balance. Then the Irish line gave way. Tyrconnell was in despair. Richard Hamilton, sword in hand, cheered on a body of foot to the river, but he was left almost alone. Lord Antrim's division ran like sheep. Whole regiments flung away their arms and fled to the hills. Richard Hamilton put himself at the head of the cavalry and tried to retrieve the day. They fought bravely and gained ground. Schomberg himself now decided to cross the river. As he emerged, a band of Irish horsemen rushed upon him and laid him low. Half an hour longer the battle raged. All was smoke and dust and din. Young Schomberg, on the right wing, had been checked. William, on the left, had found difficulty in crossing, owing to the tide. But now he arrived and plunged into the thickest of the fight. The Irish horse retreated slowly. William rode to the head of the Enniskillen men. "What will you do for me?" he cried. He was not recognized until the colonel said, "It is his Majesty." Then a shout of joy went up. "Gentlemen," said the King, "you shall be my guards to-day. I have heard much of you: let me see something of you."

The Irish cavalry made their last stand south of

Oldbridge. The Enniskillen men attacked them, but were repulsed and pursued. William rallied them and turned the flight. Richard Hamilton was wounded and taken. He was brought to the King, whom he had so basely betrayed. "Is this business over, or will your horse fight any more?" asked the King. Hamilton replied, "Upon my honour, sir, I believe they will." "Your honour!" muttered William, and that was all the revenge he took for an injury that many a sovereign would have repaid with death.

But the battle was really over now. James fled to France. The war lingered through the following winter, but the Boyne practically decided the struggle between William and James.

QUESTIONS.

1.—Who was William, Prince of Orange?

2.—Give an account of the Revolution of 1688.

3.—What was the attitude of Scotland towards William?

4.—State the position in Ireland at the time.

5.—Who were the Apprentice Boys? What action won them fame?

6.—Describe the movements in Ulster when William's success in England became known.

7.—How did Richard Hamilton betray William?

8.—Give an account of the Siege of Derry.

9.—State what you know about the Enniskillen men.

10.—When and where did William land in Ireland?

11.—Give the story of his renewal of the Regium Donum.

12.—Describe the Battle of the Boyne.

CHAPTER II.

A TIME OF ANNOYANCE.

1. Presbyterianism Revives.—The troubles of the past thirty years had greatly disorganised the Presbyterians. But the echoes of the Battle of the Boyne had scarce died away when the ministers determined to resume their forms of Church government. Since 1661, when the ministers were ejected, the Synod had never met. Now a meeting was appointed for September in Belfast. Next year one was held at Antrim, when thirty ministers and twenty-two elders were present. Their chief business was settling vacant congregations. Of the ministers who had fled to Scotland only a few were induced to return. Very small remuneration could be offered, and since the ejection of the “curates” in Scotland ministers were needed there. Notwithstanding these difficulties progress was made.

2. Renewed Opposition from Prelacy.—The penal laws had not yet been repealed. Soon the Episcopal ministers began to revive them. The loyalty and extensive help of Presbyterians at Derry, Enniskillen, and the Boyne were soon forgotten. Persecutions, contemptible in their pettiness, yet very annoying, grew common. In 1691 William caused the Act of Supremacy to be revoked. The Oath of Allegiance was substituted in its stead. This opened up the way for Presbyterians to receive public appointments.

But while their civil liberties were enlarged, the old laws against their religion were still in force.

3. The Candid Friend.—Dr. William King, Bishop of Derry, was of Presbyterian birth, but the Church of his fathers never had a more tenacious enemy. As a man of learning and talents, he was not unworthy of a bishopric. His great ambition was to convert the Presbyterians to Episcopacy. In 1693 he unfolded his views concerning the Presbyterian form of worship in a pamphlet, entitled “A Discourse Concerning the Inventions of Men in the Worship of God.” It was a clever production, affecting a spirit of friendship for Presbyterians. He warily abstained from touching upon any points calculated to create animosity, and assumed a tone of candid advice rather than argument.

4. A War of Tracts.—The Rev. Joseph Boyse, of Dublin, replied with great acuteness and cogency of reasoning. The Rev. Robert Craghead, of Derry, also responded. Then Bishop King published a second and enlarged edition of his “Discourse.” Boyse continued the controversy, and published in 1695, “A Vindication of his Remarks.” There was a lull for a time, but next year the Bishop took up his pen again, and published “A Second Admonition.” Craghead replied to this with strong arguments of disproof. This “Second Admonition” of the bishop nearly opened up the bitter question of Church government, which all the controversialists had carefully avoided. Shortly after it appeared, an anonymous pamphlet was published assailing many

of the cherished doctrines of the Established Church. With this the controversy practically ended.

5. Effects of the Contest.—This controversy had both good and evil results. While it deepened the convictions of Presbyterians as to their forms of worship, and admonished them to guard against abuses to which the bishop had called attention, it also stirred up bitterness among Protestants. It filled the pulpits on both sides with irritating declamation. More than that, it embittered the bishop against the Presbyterians, and in after years he took every opportunity for revenge. He prejudiced the government against them by exaggerated accounts of their enmity to Episcopacy, attacked the *Regium Donum* on every occasion, and plotted to have it stopped or distributed in such a way as to wound their sense of delicacy. He strove against every act of toleration being granted to them, and never ceased till he had deprived them of the civil advantages they were enjoying.

6. The Presbtery of Munster.—The case of the Southern non-conformists deserves notice here. There were Presbyterian and Independent congregations in Munster and Leinster whose interests suffered by their division. On this account a union was effected in 1696, from which sprung the Presbtery of Munster. In conjunction with some ministers in or near Dublin they constituted the Southern Association. Its subsequent history may here be given. In 1809 it was re-organized as the Synod of Munster. A discussion as to doctrine arose in 1840, when the

orthodox withdrew and formed themselves into the Presbytery of Munster. In 1854 this body joined the General Assembly.

7. Attempts at Justice.—The last Irish Parliament of William's reign was elected in 1695. Through the King's influence the government made several attempts to remove the disabilities of Presbyterians. However, they were too weak to carry through a Toleration Bill. An Act in favour of the Huguenots was passed which caused congregations to spring up in several towns.

Other attempts in favour of the Presbyterians were made, but with no important results. So that when William died, the disabilities of Presbyterians were the same as at the beginning of his reign, except that the oath of Supremacy had been revoked.

8. Progress of the Church.—Notwithstanding all this, the Presbyterians increased rapidly in numbers and influence. New congregations sprang up in many places. Vacant pulpits were gradually filled. Academies, to educate the young for the ministry, were begun. Members of the Church had also received a share of public offices.

As the Church enlarged her boundaries new arrangements had to be made to govern her. In 1697 the five presbyteries were made seven, and two Sub-synods, that met at Coleraine and Dromore, were established.

9. Petty Persecutions Continued.—The progress of the Church roused the enmity of Prelacy. Where annoyance was possible it was given. In some places

Presbyterians were refused burial for their dead except the Episcopal minister officiated at the obsequies. Schoolmasters of the Presbyterian religion were forbidden to teach. Presbyterians in many instances were compelled to act as churchwardens and take certain oaths contrary to their conscience. Efforts were also made to deter their ministers from celebrating marriages. To Bishop King's hostile influence a large share of these annoyances was due. Of King William it is only fair to say that he did all he could to rectify abuses, but could not do all he wished. After all, he was only a limited constitutional monarch. He died in March, 1702, and the Presbyterians lost the best regal friend they ever had.

QUESTIONS.

1.—State the early effects of William's reign on Irish Presbyterianism.

2.—What was the result of the oath of allegiance?

3.—Who was Dr. William King?

4.—What was his early attitude toward Presbyterians?

5.—Describe his controversy with Rev. Joseph Boyse and Rev. Robert Craghead.

6.—What were the effects of the controversy?

7.—Give the history of the Presbytery of Munster.

8.—What was the position of Presbyterians at William's death compared with the beginning of his reign?

9.—Indicate the progress of Presbyterianism at this time.

10.—Name some of the petty persecutions carried on by Prelacy.

11.—State William's general attitude toward Presbyterians.

CHAPTER III.

THE THIRD PERSECUTION.

1. Character of Queen Anne.—On the death of William, the throne passed to Anne, the younger daughter of James II. She was a woman of some culture, but, like the family to which she belonged, she was very jealous of her authority. Her intellectual powers were below the average. She is called “Good Queen Anne,” but the gentleness that won her the name sprang from indolence of temper rather than from inborn goodness and benevolence. She was sullen in disposition when offended, an uncompromising Tory in politics, and a High Churchwoman in religion.

3. The Bishop of Derry Again.—The character of the Sovereign who now occupied the throne may largely account for the fresh outburst of jealousy and intolerance on the part of Prelacy which immediately followed. Anne’s reign was short, but for Presbyterians it was one continued and increasing persecution.

The King was not long dead till the bishop of Derry wrote to a friend in London that the *Regium Donum* should be stopped or so given that “every particular minister would be at the mercy” of the government. In his subsequent attacks he followed up this principle, and, as a matter of fact, the change was made. The distribution of the money was taken

from trustees and transferred to the Lord Lieutenant, to disburse it as he pleased. But the new arrangement was never put in force.

3. Lengthening the Cords.—Through all adversities Irish Presbyterianism continued to prosper. Again the organization of the Church had to be re-cast. The congregations were re-arranged into nine Presbyteries. The new sub-synod of Monaghan was constituted, the whole being under one General Synod, which met at Antrim annually, in the first week of June.

Four years before, steps had been taken to exclude the heterodox from the ministry by requiring candidates to sign the Confession of Faith. Now an effort was made to raise the educational standard. The divinity course was lengthened to four years' study. At this date the congregations of the Church numbered about one hundred and twenty.

4. First Taint of Arianism.—The first note of disagreement with the Confession of Faith was sounded in Dublin by the Rev. Thomas Emlyn, colleague of the Rev. Joseph Boyse.

When accused of Arian doctrines he admitted his views, and offered to resign. In 1702 Mr. Boyse brought the matter before the Southern Association, and Emlyn was deposed. Next year he published his Defence, for which he was duly arrested and brought to trial. He was charged with writing and publishing a blasphemous book, on which charge he was found guilty, sentenced to a year's imprisonment, and ordered to pay a fine of one thousand pounds.

5. The Non-Juring Controversy.—Queen Anne was not long on the throne till she showed her favour towards the High Church party. As soon as the Tories came to power the Irish Presbyterians felt the change. In 1703 a Bill was passed requiring all persons in office, civil, military, or ecclesiastical, to take the oath of Abjuration. This oath declared that James, afterwards called the Pretender, son of James II., had no right to the Crown. Six ministers refused to take the oath. Their objection to it was that it bound them to declare that the Pretender was not King James's son, and that its terms demanded conformity to the Established Church. They professed their loyalty, but refused the oath. It was also refused by the Roman Catholic clergy and some Established ministers. Doubtless because of the latter, the non-jurors were left untouched for a time. Afterwards the law was set in motion, but without effect.

6. The Regium Donum Again Attacked.—When Parliament met, the case of the non-juring Presbyterians was discussed. It was recommended that they should be deprived of the Regium Donum. William King, now archbishop of Dublin, pushed the vindictive spirit further. He urged on the House that the Regium Donum was altogether unnecessary. This was agreed to by resolution. However, though the resolution was never rescinded, it was allowed to drop, and the money was paid as usual.

7. The Violated Treaty.—In the war of the Revolution, Limerick capitulated on terms of a treaty

signed on the third of October, 1691. It stated that the Roman Catholics were to "enjoy such privileges in the exercise of their religion as are consistent with the laws of Ireland, or as they did enjoy in the reign of Charles II."

The Roman Catholics had already suffered much in direct violation of this treaty, and the Presbyterians had concurred in every law meant to oppress them. Now the anti-papal laws were to begin in earnest. The first one, "A Bill to prevent the further growth of Popery," was introduced. The Presbyterians acquiesced, though the spirit of this Bill was contrary to the terms of the Treaty of Limerick.

8. The Test Act.—The Bill was duly sent to England to receive the sanction of the English Council. It was returned in its amended form in 1704, when the Presbyterians found to their dismay that a new clause had been introduced which submerged them along with the Roman Catholics. It required that all persons who held public office or received pay from the Crown should take the Sacrament in the Established Church. This act was called the Test Act.

9. Effects of the Test Act.—No doubt it was hoped that the Test Act would add many perverts to the Established Church, but in this it signally failed. When the Act was put into force it demanded that all magistrates, burgesses, customs officials, officers in the army and navy, and in the courts of law, who were Presbyterians, should conform to the Established

Church or resign their office. To their lasting honour be it said that, all over the country, many freely made the sacrifice rather than surrender their principles.

10. A Voice from England.—The harsh treatment meted out to the Irish Presbyterians was resented, to a good degree, in England. Representations were made to the Queen, but without avail. Daniel Defoe, the renowned author of “Robinson Crusoe,” took up his pen on behalf of his co-religionists. Though lying in Newgate gaol for satirizing the government, he published his pamphlet, “The Parallel: or Persecution of Protestants the shortest way to prevent the growth of Popery in Ireland.” In this he shows how unfairly the government had treated the Presbyterians by “linking them with those very Papists they fought against” in the recent battles of the Revolution.

11. Continued Intolerance.—The Presbyterians saw there was no hope of toleration from the Tory Government. In fact, the signs were those of growing hostility. An attempt was made to rob their ministers of the privilege of celebrating marriage. Attacks were also made upon Presbyterian schools. Certain resolutions were adopted condemning the erection or continuance of any school for the education of youth in principles contrary to those of the Established Church. This was aimed principally at the flourishing Philosophy School at Killyleagh, taught by the Rev. James M'Alpine. But Mr. M'Alpine had his licence from the Chancellor, and the new law fell short of the mark.

12. "The Belfast Society."—In 1705, "the Belfast Society" was organized by young ministers in Belfast and district. The meetings were held monthly, when the members preached in turn. Portions of the Bible were read in the original languages and discussed. New books were analysed and reviewed, and theological topics were argued.

In this Society many theological opinions new to Ireland were advanced. These, disagreeing as they did with the Confession of Faith, were the cause of much alarm. It is significant that the Synod of that year enacted a law for the defence of evangelical religion. It required all persons licensed or ordained to sign the Confession of Faith. In a few years the Church was to hear more of "The Belfast Society."

QUESTIONS.

1.—Describe the character of Queen Anne.

2.—How did Bishop King attack the Regium Donum?

3.—State the further progress of Presbyterianism.

4.—What was the Non-Juring controversy?

5.—What did Archbishop King suggest as punishment for Presbyterians?

6.—What was the Treaty of Limerick?

7.—What was the Test Act? Describe its effects on Presbyterianism.

8.—What celebrated Englishman pleaded the cause of the Presbyterians?

9.—Describe the further petty attacks of Prelacy.

10.—What was "The Belfast Society?"

CHAPTER IV.

GATHERING GLOOM.

1. Attempts to Repeal the Test Act.—The Whigs came into power in 1705. For a time Lords Justices carried on the government of Ireland. In 1707 Lord Pembroke became Lord Lieutenant. As he was a friend of toleration, the Presbyterians hailed his coming. His opening speech in the Irish Parliament gave them hope. But the High Church party were too strong for him. They were two-thirds of the Commons, and in the Lords the bishops were High Church, and had the preponderance of influence. Hence, Archbishop King had his own way along the line of rigorous intolerance.

Next year a favourable opportunity for the repeal of the Test Act occurred. The Pretender had attempted to land in Scotland. Alarm was felt in Ulster, and a militia was raised to defend the country. The impolicy of the Test Act now became apparent. Presbyterians could not enrol, as it brought them under the operation of the Act, and exposed them to its penalties.

This was considered a favourable juncture to ask once more for its repeal. The Attorney-General brought the matter before the Government in England. It was delayed till the new Parliament was elected. Then nothing more was heard of it. Possibly the opposition was too great.

2. Dean Swift.—Towards the close of 1708 the Earl of Wharton, a friend of Presbyterians, became Lord Lieutenant. The High Church party were

alarmed. They feared that the Test Act might now be repealed, and they put forth every effort to prevent it. On their side a new and powerful champion arose in the celebrated Dean Swift, who published anonymously his well-known tracts in support of the Test Act.

3. The General Fund.—The year 1710 is remarkable for two things. The first was the resolution passed by the Synod to have the Gospel preached to the Irish in their own language. The second was the establishment of “the General Fund” for the support of Presbyterianism in the South of Ireland. Large sums of money were given by wealthy Presbyterians, and a capital of nearly eight thousand pounds was created. This fund was first managed by the Southern Church. Prior to 1840 it fell into the hands of the Unitarians, and in that year a long litigation was begun, the object of which was to secure the fund for the orthodox Presbytery of Munster. However, the decision of the Court, while it excluded the Unitarians, handed the fund over to trustees, representing both the Presbytery of Munster and the General Assembly.

4. An Old Grudge.—By the end of 1710 the Tories had regained their power. The atmosphere was again congenial for intolerance. An Act, lately passed, empowered any two magistrates to inflict heavy penalties on all who refused the oath of Abjuration. Three of the non-juring ministers of seven years ago were not forgotten. Warrants were issued for their arrest, and they had now to leave the country.

5. Archbishop King Once More.—Late in the year 1711 the Irish House of Lords adopted a representation which they put before the Queen. The committee that framed it consisted of twenty-four members, of whom thirteen were bishops, with Archbishop King at their head. The representation is a long catalogue of the grievances that the Episcopal Church suffered at the hands of the Presbyterians. The monster grievance was the *Regium Donum* which they alleged was applied to propagate schism and undermine the Church and, with it, the State. As the only remedy for such terrible evils they suggested the withdrawal of the *Regium Donum*.

6. Presbyterians Defend Themselves.—A Committee of the Synod prepared a defence of their Church against the calumnies of the House of Lords. The Rev. Francis Iredell, of Dublin, was sent to lay it before her Majesty. In his report to the next meeting of Synod he stated that although the Government sympathized with their condition, he was unable to obtain any promise of redress. He added, however, that the government still continued to hold out hopes of relief.

7. "Presbyterian Loyalty."—One subject discussed by the Synod of 1713 was a history of the Church. Hitherto, the Rev. Patrick Adair's "Narrative," an account of the Church from 1622 till 1670, had remained in manuscript, and it was now arranged to bring it up to date. The work was committed to the

Rev. John McBride, and the Rev. James Kirkpatrick was appointed to assist him. However, nothing was done to the "Narrative" for more than a century afterwards.

But Kirkpatrick had been gathering materials to defend his brethren from the recent charges made against them by the Rev. Dr. Tisdall, of Belfast.

His book, when published, was entitled "An Historical Essay upon the Loyalty of Presbyterians in Great Britain and Ireland from the Reformation to the present year, 1713," and was meant to be a vindication of the Presbyterians of the three kingdoms. It contains nearly six hundred pages, and includes much valuable historical information that would otherwise have been lost.

8. The Non-Jurors Again.—Kirkpatrick's book was not sufficient to restrain the High Church party. The exiled non-jurors had ventured home. The government had promised to protect them. Meanwhile, Shrewsbury came as Lord Lieutenant. When he opened Parliament the Lords in their address promised to do their utmost to frustrate the encroachments of the Presbyterians. It was mentioned that some of the latter had not taken the oath of Abjuration, and yet were openly preaching in defiance of the law. But already M'Cracken, of Lisburn, a prominent non-juror, had been arrested without a warrant, and cast into Carrickfergus Gaol. He was duly tried and condemned to pay a fine of five hundred pounds, to be confined six months and

afterwards obliged to take the oath or be confined for life.

9. The Regium Donum Stopped.—Archbishop King had long directed his attacks against the Regium Donum. Now his malignant enmity was to be rewarded. The grant was altogether withdrawn by the Irish government in 1714.

10. The Schism Act.—The English Parliament originated the Schism Act. It was a supplement to the Irish Act of Uniformity, which required schoolmasters to promise conformity to the Established Church, but which made no provision for enforcing compliance. The Schism Act supplied this, and rendered every Presbyterian schoolmaster liable to three months' imprisonment. Other clauses of the Act urged the High Church party to fresh acts of intolerance. The catechisms and other religious books of the Presbyterians when exposed for sale were seized. Threats to shut up their meeting-houses were made. In Rathfriland, Antrim, and Downpatrick, the churches were actually nailed up. How these intolerant actions would have ended we cannot say. Happily for the peace of Ulster, they were suddenly checked on the first of August, 1714, by the death of Queen Anne.

QUESTIONS.

1.—Describe the occasion that favoured an attempt to repeal the Test Act.

2.—What distinguished man opposed its repeal?

3.—Give a short history of the General Fund.

4.—State the nature of the House of Lords' representation against the Presbyterians.

5.—What action did the Presbyterians take in the matter?

6.—Who wrote "Presbyterian Loyalty," and for what purpose?

7.—When and through whose influence was the Regium Donum stopped?

8.—What was the Schism Act?

CHAPTER V.

LIFTING CLOUDS.

1. George I.—George I. was fifty-four when he ascended the throne. He was a man of kindly spirit, and it was with sorrow that his own subjects in Hanover parted with him. There was nothing pretentious about him. He hated applause, and preferred the society of those whose accomplishments were but slight. Above all, he was a man of peace.

2. Toleration Begins.—The King, a Whig in politics, thought that all Tories were Jacobites. On his accession he had hurled them all from power. The Presbyterians now saw a chance of enlisting the King's sympathies. In November, 1714, a meeting of gentlemen and ministers of the Irish Presbyterian Church was held at Antrim. Colonel Clotworthy Upton and the Rev. Francis Iredell were appointed to bear an address to the King. It was written in French, as his Majesty did not know the English language. The address called his attention to the position the Pres-

byterians occupied through the Test Act and the withdrawal of the Regium Donum.

When the King received the address, he expressed his sympathy with the Irish Presbyterians, and promised to consider their case in time. However, the Regium Donum was promptly renewed, and hopes were held out that it would be increased.

3. The Pretender.—It was known in England that James Francis Edward, son of James II., commonly called the Old Pretender, meditated an invasion of the country. It was thought very probable he might attempt to land in Ulster. Preparations for defence were made. Able-bodied Protestants in each parish were enrolled for service. Again the Test Act embarrassed the Presbyterians. If they received pay from the Crown they exposed themselves to its penalties. On the other hand, if they did not enrol, they would be suspected as traitors. In the end, they decided to enrol and brave the penalties of the law.

In September, 1715, the standard of revolt was raised in Scotland by the Earl of Mar. Argyll marched out against the rebels, and defeated them at Sherriffmuir. The victory was not very decisive, but the clans were so much disheartened that they retired from the field. Even when the Pretender came in person many of them would not resume arms.

4. The Test Act Again.—A Bill was introduced into the Irish House of Commons in 1715 indemnifying Presbyterians who had accepted commissions in the militia, and exempting them from the penalties

of the Test Act should they serve with the militia or the army in the future.

The Bill passed without opposition through the Commons, but Archbishop King managed to secure its defeat in the House of Lords. The Commons did what they could to neutralise its defeat by resolving that any person who would prosecute a Dissenter for accepting a commission in the army was an enemy of the King.

5. Mission to the Irish.—The Synod of 1716 was the largest held as yet. The burning question was the terms in which to petition the government for a Toleration Act.

At this Synod also the question of preaching the Gospel in Irish to Roman Catholics was again brought forward. Fifteen ministers and probationers, who were able to speak the language, were appointed to take up the work. At next Synod it was favourably reported on. At the same Synod two more Presbyteries were added to the Church, so that there were now eleven, with about one hundred and forty congregations.

6. Regium Donum Increased.—Early in 1718 the ministers and a number of Presbyterian gentlemen met at Newry to consider how best to urge the government to come to their relief. A deputation was sent to London for this purpose. When the Synod met in June it was reported that progress had been made. The government held out hopes that something would be done next session.

There was also the gratifying report that the King had graciously increased the Regium Donum by eight hundred pounds a year, half of which was to be given to the ministers of Dublin and the South.

7. The Toleration Act.—The King and his ministers were anxious that some measure of relief should be given to the Irish Presbyterians. Consequently, a move was made in that direction. After much negotiation and many protracted and heated debates, a Bill granting toleration to dissenting worship was passed in 1719. This Act absolved Dissenters from penalties attached to non-attendance at the services of the Established Church. It also allowed their ministers to discharge the functions of their office without fines.

An Act of Indemnity was also passed exempting Dissenters from the penalties incurred by joining the army on the recent invasion. But the Test Act was left unrepealed.

QUESTIONS.

1.—Describe the character of George I.

2.—What special favour did he show to Presbyterians?

3.—Who was the Pretender? What action was taken on his invasion?

4.—State the renewed action as to the Test Act.

5.—What important questions came before the Synod of 1716?

6.—In what year and to what extent was the Regium Donum increased?

7.—What was the Toleration Act, and when was it passed?

CHAPTER VI.

TROUBLES WITHIN.

1. **"New Light."**—The Church was now to undergo a period of internal trouble. "The Belfast Society" has been referred to already. Its leader was the Rev. John Abernethy, the young minister of Antrim, a man of talent and philosophical insight. One of the rules of the Society was that the members should preach in turn. In December, 1719, this duty fell to Abernethy. His sermon, afterwards published, was entitled "Religious Obedience founded on Personal Persuasion." This sermon began a distracting controversy that continued through the next seven years with increasing bitterness. It set forth doctrines that were considered dangerous to evangelical faith. It taught that every man's persuasion of what was true and right was the sole rule of his faith and conduct. This came gradually to be known as "New Light."

2. **Non-Subscription.**—At the Belfast Sub-Synod in January, 1720, the issue was knit. An aged minister, lamenting the divisions among his brethren, induced the meeting to hold a private conference with the members of the Society, with a view to preserving the peace of the Church. All the members of the Society present declared they were opposed to signing Confessions of faith as tests of orthodoxy. It also transpired that some Presbyteries had allowed

a loose mode of subscription, by which the law of 1705 might be evaded.

3. The Pacific Act.—At the General Synod in midsummer the attendance was very large. The Rev. Robert Craghead, of Dublin, preached. In his sermon he advocated the policy of retaining the non-subscribers in the Church as long as they believed in the doctrine of the Trinity.

Then the Pacific Act was passed. It required that the Confession should be signed according to the law of 1705 by all intrants to the ministry, though they had been licensed or ordained elsewhere. However, if the Confession contained any phrases about which scruples were felt the signer was to “use his own expressions,” and the Presbytery was to accept him if he was considered “sound in the faith.”

4. Progress of Error.—This compromise had a bad effect. It opened the door wider for those holding erroneous views. From the first it was not carried out. The Act was passed in June, and, before July had closed, the Rev. Samuel Halliday was installed as successor to the Rev. John M'Bride, in Belfast, after refusing to sign the Confession. He tendered instead a declaration of his own. Four members of the Presbytery protested. The people were alarmed, and waited to see what action the superior courts of the Church would take. When the Sub-Synod met, Halliday was abroad. The protest of the four brethren was considered, and after a long debate the installing party were publicly rebuked.

When Halliday returned and appeared in the Presbytery, the protesting party called upon him to sign the Confession, producing the resolution of the Sub-Synod as their authority for making such a demand. This he refused to do. The majority of the Presbytery favoured him and hastily adjourned the meeting. Thus the matter lay over to the annual meeting of the General Synod.

5. Subscribers and Non-Subscribers.—The public were anxious when the Synod met in 1721. Seventeen memorials were presented asking that all members of the Synod and inferior judicatories should be compelled to sign the Confession. The Synod adopted a temporizing policy. To allay the widespread suspicions regarding the orthodoxy of the ministry, the Synod declared its belief in the “essential deity of the Son of God.” The members of “The Belfast Society” objected to this, not because they disbelieved the doctrine, “but because they were against all authoritative human decisions as tests of orthodoxy.”

The Synod temporized again. They resolved not to compel the members to sign the Confession, but to permit all who were willing to do so. The Belfast Society protested vehemently against this, but it was passed, and almost all the members present subscribed. Hence originated the names Subscribers and Non-Subscribers.

6. Rosemary Street Churches.—When the Rev. John McBride was minister of the First Congregation,

Rosemary Street, the Rev. James Kirkpatrick, of "Presbyterian Loyalty" fame, was installed in 1706 as his colleague. Soon it was felt that the multitude was too great for a single charge. A division was agreed upon, and a new meeting-house was built close to the old one. The Communion plate and other furniture were to be considered the property of both.

When the Rev. John M'Bride died, the Rev. Samuel Halliday, as we have seen, became minister of the first charge in 1720. His case, which had been adjudicated upon by the Sub-Synod of Belfast early in 1721, came before the General Synod of this year. He was asked to subscribe, but still refused. He had signed the Confession of Faith when licensed at Rotterdam in 1706, and when asked to express his adherence to that subscription, he also refused. After a little more discussion, the case was quietly dropped, and the law, passed the year before, was set at nought.

But the people did not let the matter drop. Many members of his congregation were so dissatisfied that they asked the Synod to erect them into a new congregation. Halliday and Kirkpatrick opposed the application with all their might, but it was granted, and in August, 1721, a third congregation was organized in Rosemary Street. The new Church was destined to become historic.

7. Exclusion Mooted.—When the Arian spirit began to grow among the laity, the subscribing ministers became anxious as to their future policy.

Some were of opinion that conciliation had been tried long enough, and that they should withdraw from further communion with the Non-Subscribers.

In 1722 the Synod met at Derry, on account of the way they had been treated in Belfast by the Arian partisans the year before.

At this Synod an overture was introduced requesting that all ministers who would not sign the Confession of Faith, or give satisfactory answers to questions five and six of the Shorter Catechism, should be excluded from the Synod.

This alarmed the Non-Subscribers, who now asserted their belief in the Divinity of Christ and promised not to disturb the Church in future by any unnecessary publications. The Subscribing party accepted these professions of brotherhood and peace, and the overture was dropped.

8. The Antrim Presbytery.—In 1724 the Synod met at Dungannon. A considerable time was taken up with charges against the Rev. Thomas Nevin, of Downpatrick. Accused of being an Arian, he had brought an action against his accuser. Three witnesses swore an affidavit that they had heard Mr. Nevin assert that it was no blasphemy to say Christ is not God. Nevin then published a letter stating that the charge was false. Unhappily, he made some rash statements, and on these a committee of Synod made a charge against him. The case broke down, but the Synod asked him to declare his belief in the deity of Christ. He refused on the usual grounds.

Then the Synod passed a resolution that they would hold no further communion with him.

The position thus created was awkward. Nothing was proved against Nevin beyond the fact that he was a Non-Subscriber. His sentence, while it deposed him from the membership of the Synod, did not disjoin him from his congregation. This led to confusion and disorder, and to end the matter the Synod of 1725 adopted the expedient of putting all the Non-Subscribers into the one "Presbytery of Antrim." "Which expedient is to be continued until the God of peace shall mercifully remove the present misunderstandings."

9. Peace at Last.—This expedient, however, was not enough. If the Presbytery of Antrim was permitted to remain a part of the Synod it could license probationers and ordain ministers without insisting on Subscription. Some more decisive steps must be taken. Accordingly, at the Synod of Dungannon in 1726, an overture was passed refusing to hold communion any longer with Non-Subscribers in Church Courts. Thus the conflict of the seven Synods ended. But the position was still peculiar, as the separation was not complete. The Non-Subscribers retained the privilege of preaching in the Synod's pulpits when invited to do so. It was only in Church Courts that they were denied recognition. It is well known that there still remained in the Synod many ministers who secretly held their views. These were the evil leaven from which sprang the great

trouble in the Church a hundred years afterwards. But God was preparing an antidote in the Seceders.

QUESTIONS.

1.—What was the “New Light” doctrine and by whom was it first taught in Ireland?

2.—State the action taken by the Sub-Synod at Belfast as to the “New Light” party.

3.—What was the Pacific Act?

4.—How did the compromise affect the case?

5.—What do you mean by Subscribers and Non-Subscribers?

6.—Give a short history of the Rosemary Street Churches.

7.—When was the exclusion of the Arians determined upon and with what result?

8.—Describe the special case that led to the formation of the Presbytery of Antrim.

9.—State the relationship of the Presbytery of Antrim to the Synod.

PERIOD V.

**THE RISE OF THE SECEDERS TILL THE
UNION BETWEEN GREAT BRITAIN
AND IRELAND.**

CHAPTER I.

THE SECEDERS.

1. Origin.—The Union between England and Scotland was effected in 1707. In the Act of Union provisions were made to secure the interests of the Church of Scotland. One clause enacted that the Confession of Faith and the Presbyterian form of church government should “continue without any alteration to the people of this land in all succeeding generations.”

Only five years had elapsed when a serious innovation was introduced. An Act of Parliament imposing lay patronage on the Church was passed. For a time the Act lay in abeyance, but, by and by, it was called into action. Moderatism had begun to creep into the Church. It spread all over Scotland, and this

Act was so much in harmony with it that in the end ministers began to be imposed on congregations without the consent of the people.

2. Ebenezer Erskine.—The first instance of a minister being enforced upon an unwilling congregation by a patron occurred in 1725. For some years afterwards there were frequent instances. The General Assembly withstood all protests and refused to redress the grievance. In 1732 matters reached a crisis, when Ebenezer Erskine preached before the Synod of Stirling. In his sermon he most emphatically pointed out the need of reform. He was called to account and admonished by the Assembly. He protested against the censure, and three other ministers sided with him. All four were suspended from the ministry at the next Commission, and deprived of their congregations. They withdrew from the General Assembly and constituted themselves into "The Associate Presbytery."

3. State of the Church in Ulster.—While it was the question of patronage that brought matters to a crisis in Scotland, the question of doctrine was also involved. Most of the ministers of the Assembly had been preaching a cold moderatism. The Seceders were soundly evangelical and filled with glowing zeal.

Many of the Synod of Ulster's ministers were coldly moderate also. Scottish rationalism had made its appearance. The Church was growing lax in doctrine and practice, and the zealous spirit of the

Scottish Seceders was the very counteractive that was needed.

4. The First Seceder Congregation.—Lylehill was the first place in Ireland where the Seceders erected a congregation. This was not due directly to any lack of zeal on the part of the Rev. William Livingstone, minister of the district. He was warmly evangelical. The ostensible reason was the distance from Templepatrick, where Livingstone preached. Whatever the real reasons were, the new congregation was formed, and in 1741 it sought to be taken under the care of the Associate Presbytery of Scotland.

A deputation went over in 1742 requesting "supplies." Several temporary preachers were sent, one after another, and they performed the congregational work for a few years, until at length, in 1746, Isaac Patton was duly ordained. And thus was established the Secession cause which was to renew the evangelical faith of Ulster.

5. Growth of the Seceders.—In Scotland the growth of the Seceders was rapid. In Ireland, also, the new movement spread quickly. Its aid was sought in many places as a way of escape from the cold moderatism of the Synod of Ulster. Soon congregation after congregation sprang up, to the dismay of the ministers of the Synod, who were surprised to see what they looked upon as an intruding faction rapidly assuming the proportions of a Church.

6. Burghers and Anti-Burghers.—The Seceders were soon involved in their own troubles. Those

elected to serve on the councils of certain burghs in Scotland were by law required to take an oath to maintain "the true religion presently professed in these realms and authorized by the laws thereof."

A controversy arose among the Seceders as to the lawfulness of any of their members taking this oath. One party held that "the true religion" simply meant Protestantism, and that the oath was meant to exclude Roman Catholics. These were called Burghers. The other party affirmed that "the true religion" meant the Presbyterianism of the General Assembly which involved the recognition of patronage. These were called the Anti-Burghers. Sides were resolutely taken, and a controversy was begun which rent the Seceders into two Synods, called the Burgher and the Anti-Burgher.

7. The Case in Ireland.—Though the oath did not affect Ireland, yet the Seceders there took their own views of the question. Patton, of Lylehill, joined the Anti-Burghers, whilst other ministers sided with the Burghers. As the matter was of no practical concern to the Irish Seceders, this division was most unnecessary and unwarranted. It appears all the more so when we remember how recently their cause was begun, and it required co-operation, rather than dissension, to establish it in the land.

8. Opposition to the Seceders.—The Synod's ministers opposed the new-comers. Pamphlets were issued against them. Sermons were preached disproving their doctrines. Even set discussions were

arranged, and, from platforms erected in the open air, rival champions would tilt at each other during a long summer day.

In spite of all this opposition, the Seceders continued to flourish. To them the Presbyterianism of Ulster owes largely the revival of evangelical religion and philanthropic zeal, by which the truth of Christ was kept before the people during a long period in which the pulpits of the Synod of Ulster were given over to rationalism and politics.

9. Causes of their Growth.—The latter part of the eighteenth century was a time of religious deadness all over Europe. Ireland did not escape. The contagion came from Scotland. The Synod of Ulster's students had been taught divinity in Glasgow by Professor Simson, a man deeply imbued with the spirit of moderatism. There also the chair of Moral Philosophy was occupied by a distinguished young Ulsterman named Francis Hutcheson. He, too, taught doctrines that were contrary to the spirit and principles of evangelical religion. No wonder the pulpits of Ulster began to give an uncertain note. As the new generation of ministers, trained under Simson and Hutcheson, arose, the "New Light" party gained the ascendancy in the Church. Spiritual life sank to a low ebb. The erection of new congregations was discouraged. The ministers of the Synod began to fraternize with the Non-Subscribers, and friendly overtures were made by the one to the other, which reveal how identical they were becoming in

their religious opinions. All this gave the Seceders a splendid opportunity which they were not slow to improve. The people as a whole were evangelical in spirit, and the Seceders' gospel captivated them.

10. Reformed Presbyterians.—The Reformed Presbyterians, called also Covenanters, date from 1706, when the Rev. John McMillan ministered to the "United Societies"; but it was 1743 before their first Presbytery was formed in Scotland. Their cause in Ulster met with little success at first, and it was not till 1761 that their first minister, Matthew Lynd, was ordained near Rasharkin. A Presbytery was organized in 1792.

QUESTIONS.

1.—What was the origin of the Seceders?

2.—Describe the action of Rev. Ebenezer Erskine.

3.—What was the state of religion in Ulster at this time?

4.—Give an account of the first Seceder Congregation in Ireland?

5.—Indicate the rapid growth of the Seceders.

6.—What is meant by Burghers and Anti-Burghers?

7.—How were the Seceders received by the Synod?

8.—Account for the progress made by the Seceders.

9.—Tell what you know of the Covenanters or Reformed Presbyterians.

CHAPTER II.

RELIGIOUS AND SOCIAL TENDENCIES OF THE TIME.

1. Growth of Moderatism.—Incidents happened frequently in the Synod that showed how the rationalistic

spirit had grown. For instance, in 1743, the Synod found it expedient to form the Presbytery of Dromore by taking the subscribing members out of the Presbytery of Armagh where they had quarrelled with the "New Lights." Again, the Synod found it necessary, in 1749, to resolve anew that all intrants to the ministry should subscribe the Confession of Faith according to the appointed formula. Another indication was given when, in 1758, the Synod unanimously resolved, at the request of the Presbytery of Antrim, to exchange correspondents with that Presbytery.

When George III. ascended the throne, in 1760, the Synod of Ulster and the Presbytery of Antrim presented an address conjointly, that they might appear as one body. All this shows that the connexion between them was growing very close, and in time the Synod was almost as heterodox as the Non-Subscribers.

2. Moderatism in the Episcopal Church.—If anything, the Episcopal Church was in a worse state than the Synod. Evangelical truth had well-nigh disappeared from its pulpits. Scarcely a bishop or minister laboured in the interests of true religion. The primate, Dr. Stone, was more of a politician than an ecclesiastic. Among the inferior clergy there were several avowed Arians. So that nearly the whole of Irish Protestantism was blighted by erroneous doctrines that robbed it of its spiritual power, and made it a moral failure in awakening the religious consciousness of the people.

3. Land Tenure.—For many years the battle in

Ireland was to be one of politics rather than of religion. The landlord system, which had become more and more exacting and oppressive, was the cause of this. For some time after the Plantation, the necessities of the landlords secured the tenants on their farms. A certain number of farmers was to be "planted" on each estate, and at first it was difficult to find the complement. Consequently, the early settlers were indulged with easy rents and an acknowledged right to buy or sell their land. This was the basis of "the Ulster Custom," as it was called during the long agitation of later years. But when the population increased, and land was more in demand, the landlords began to raise the rents and exact certain duties of their tenants.

4. Illegal Societies.—Great Britain and France were at war in 1760. The Irish coasts were invaded by the enemy. Thurot, with a French force, landed at Carrickfergus and took the Castle. This suggested combination and armed resistance. The Presbyterians of Belfast were first in the field. Thurot re-embarked and sailed away, but the lesson of armed co-operation was not lost on the Presbyterians.

About 1763, a society known as the "Hearts of Oak" was organized in County Armagh. The cause of the movement was the imposition on farmers and labourers of a certain number of days at road-making to accommodate the landlords. The movement soon spread to other counties, and armed bands committed many outrages before they were subdued.

Another illegal society, called the "Hearts of Steel," began on the estate of the Marquis of Donegall. In 1769 a custom was instituted whereby large fines were imposed when leases ran out. The tenantry, unable to pay, saw rich Belfast merchants buying up their farms, and so in despair, they banded themselves together into the Society named. For two years they overran portions of the North, terrorizing farmers into taking unlawful oaths, and doing many acts of violence and outrage.

5. Emigration to America.—The failure of the linen trade for a time, coupled with high rents, drove many Presbyterians to America. For several years a constant stream of the young and strong left the ports of Belfast, Newry, Larne, and Londonderry, for what is now the United States. From 1771 to 1773 no less than one hundred ships left these ports, carrying with them thirty thousand passengers as well as a large part of the financial resources of Ulster. These emigrants were mostly Presbyterians, and, by a strange irony of fate, they were destined soon to become a strong weapon in destroying British power in America.

6. Effects of the Emigration.—This emigration robbed Ulster of much of its Presbyterian manhood and financial strength. But it had a curious effect on the history of America. For some years England and the American Colonies had been wrangling over taxes. In 1775 argument ceased and arms were resorted to. The war broke out at Lexington, and

thousands of those who enrolled themselves under the American flag were brave Ulster Scots, who had lately been driven from home by landlord rapacity and Episcopal oppression.

7. Feeling in Ulster.—As might be expected, the Americans had many sympathizers in Ulster, who watched with keen interest the progress of the struggle upon which their kith and kin had entered. The English, fearing that the Irish would supply provisions to the Americans, forbade all foreign trade in Ireland. This made the interests of Ireland and America identical, and the Irish began to look forward with keen expectancy to the issue of the struggle. The American cause was the popular one, and the minority was small indeed that did not wish it success.

QUESTIONS.

1.—What is meant by Moderatism?

2.—Indicate its extent in the Synod of Ulster.

3.—What was the state of the Episcopal Church?

4.—What do you mean by “the Ulster Custom”?

5.—Who were the “Hearts of Oak”?

6.—Where and how did the “Hearts of Steel” originate?

7.—State the cause and extent of the Emigration to America.

8.—What were the effects of the Emigration at home and abroad?

CHAPTER III.

A POLITICAL PERIOD.

1. Rise of the Volunteers.—While the war was in progress, a Scottish American, named Paul Jones, tried to create a diversion in favour of his adopted country. In 1778 he made a descent upon the English coast and plundered several towns. Then he turned his attention to Belfast, and, sailing into the Lough, he defeated the sloop of war that was lying there to protect the town. This bold policy brought matters to a crisis. With such a daring adventurer on their coast, the Belfast people felt that invasion was imminent. They wrote to Dublin Castle for help. Little or none could be given. Remembering their action on Thurot's invasion, they determined again to protect themselves. A call to arms was given, and immediately was formed the first battalion of the Irish Volunteers.

2. Progress of the Movement.—Jones quitted the Irish coast on hearing of this patriot army. Quickly the neighbouring towns joined the Volunteer movement, and before twelve months had passed it numbered forty thousand.

The movement was agreeable to the spirit of the ministers of the Synod. Many of them acted as chaplains of its regiments. Their sober black was exchanged for military scarlet. Sometimes they even appeared in regimentals at Presbytery and Synod.

3. Repeal of the Test Act.—The Volunteers were a source of annoyance to the government. This

unique army, originated on its own authority, was an evidence of England's weakness. Her troops had been almost entirely drafted to America, hence the government was in a conciliatory mood. The hope of the Presbyterians ran high. The Test Act was uppermost in their minds. Their attempt in 1778 to have it repealed had failed. But when the Volunteers continued to increase, the government thought it unwise to oppose the wishes of the Presbyterians any longer. Accordingly, the Test Act was repealed in 1780, not through the clemency of the government, but from their dread of tens of thousands of Presbyterians in arms.

4. The Dungannon Convention.—For the next two years the Volunteers continued to increase in numbers and influence. From the protection of their country they turned to the righting of her wrongs. They had demanded free trade in 1779, and secured it. Now they were determined to demand a free constitution.

To this end, delegates representing one hundred and forty three corps met on the fifteenth of February, 1782, in the Presbyterian Meeting-house, Dungannon. The resolution demanding the independence of the Irish Parliament was proposed by Captain Pollock and seconded by the Rev. Robert Black, both Presbyterians.

5. Legislative Independence.—The Dungannon resolutions were adopted by Volunteers all over the country. The government at first refused to yield to

the popular demand, and Ireland was fast hastening to revolution. There were only five thousand troops in Ireland, while the Volunteers had a hundred thousand well-armed and well-disciplined men. The government saw the danger, and reluctantly yielded to the demands of the Volunteers.

6. Second Dungannon Convention.—In 1783 a general election was held, and a few Presbyterians were returned. Of the three hundred members in the Irish House of Commons only about seventy were elected by the people. While the Volunteers were in arms, the aristocracy ruled in fear. In September, 1783, another Volunteer Convention was held in the Presbyterian Church, Dungannon. The Rev. Robert Black was again to the front as a speaker. Resolutions, dealing chiefly with Parliamentary reform, were passed. It was also decided at the meeting to hold a National Convention in Dublin, to advocate reform. Delegates were appointed who met duly on the tenth of November, and for three weeks they debated the terms of a Reform Bill. Henry Flood was to champion it in Parliament, and was to be supported by Volunteers in full uniform, and bearing arms. But all this parade was of no avail. Peace had been declared in America. The troops had returned home. Government could now depend on the support of the army, and so they boldly refused the reforms demanded by the Volunteers.

7. Decline of the Volunteers.—When the regular army returned, the heyday of the Volunteers was

over. Moreover, their advanced demands alienated the wisest heads of the movement. Lord Charlemont, Grattan, and other important leaders withdrew. With the regular army at home, the Volunteers might have seen that they were no longer needed. Still, they refused to dissolve themselves. What was worse, they put themselves under the control of revolutionary spirits who subverted their original principles, and made them a danger rather than a mainstay to their country.

8. Regium Donum Increased.—An effort was made, in 1783, to obtain an increase of Regium Donum. The Rev. Dr. Campbell, of Armagh, was appointed to bring the claims of the Synod before the government. As he was well received, he expected that a large addition would be made, but when, in the year following, the increase was granted, it only amounted to a thousand pounds per annum. The Seceders received a first grant of five hundred pounds a year.

9. Rev. Dr. Black.—Dr. Black was minister of Derry in 1789, when elected agent for the Regium Donum. He was a man of fair talents, endowed with good sense and polished manners, and of considerable influence, which he used in the interests of the Regium Donum. Lord Charlemont was favourable, so were Grattan and many others of the independent party. As a result of their friendly offices, Dr. Black secured an additional five thousand pounds per annum to the Presbyterian ministers of Ireland, to be divided

proportionately among the different bodies professing that creed.

10. State of the Church.—The political movements of the Volunteers had greatly helped the material welfare of the Church. But from the spiritual standpoint the result was very different. Error that had formerly been indulged in secretly was now openly avowed. In 1781 it was publicly announced that subscription was not required from candidates for license. When it was moved in the Synod either to set aside subscription or enforce it, it was merely resolved to defer the discussion. Next year the Presbytery of Killyleagh published a series of resolutions in which the doctrine of imputed sin was characterized as “blasphemous.” Yet the Synod refused to carry out the law of the Church, and was content merely to declare its disapproval.

The educational standard had also fallen very low. Any student who attended a divinity class for a session of five months might be licensed as a preacher. The sermons were very poor, and sometimes one minister supplied discourses to several of his brethren. The effects could not but be disastrous. For twenty years prior to 1789 not a single new congregation had been erected.

Meanwhile the Seceders, with their pure gospel and fervent evangelical spirit, continued to increase. In 1792 they had forty-six charges. The Covenanters also made headway. But in the General Synod the secular spirit was everywhere visible, and practical

piety declined. Sabbath observance had been rendered lax by "New Light" doctrines. Sometimes political meetings were held after the service. The Volunteers were even known to drill on the Sabbath, and in many other ways it was rendered evident that the devotional spirit had been lost.

QUESTIONS.

1.—Under what circumstances did the Volunteers arise?

2.—How was the movement received by the Synod?

3.—State some good results it secured.

4.—What is the date of Legislative Independence?

5.—What circumstances

led to the decline of the Volunteers?

6.—When and to what extent was the Regium Donum further increased?

7.—State the character of the Rev. Dr. Black.

8.—Describe the effects of the political movements of the Church.

CHAPTER IV.

A TIME OF TERROR.

1. The Republican Spirit.—The American war had ended favourably for the Colonists, in 1782, and the United States Republic had been established. Republicanism was in the air, and in 1789, France caught the infection. The people, influenced by the doctrines of Voltaire and Rousseau, and maddened by the oppression of the landed gentry, rose up in

armed rebellion. They executed the King and Queen, and set up a Republic. This Republican spirit had also been growing in Ireland since the time of the American war. The success of the new Republic of the West and of the French Revolution filled many Irishmen with the idea of armed resistance. In Belfast, especially, the doings of the French were greatly admired.

2. Northern Whig Club.—To stem the tide of Republicanism that had now set in, Lord Charlemont suggested the formation of the Northern Whig Club. By this he hoped to moderate and guide the politics of Belfast. When the French Revolution began, it was in great favour with the Irish. But its success made many of the most thoughtful reflect on the serious consequences to monarchy and aristocracy if the Republican spirit prevailed. Burke's famous invective against the Revolution had appeared and suggested moderation. Tom Paine answered in his "Rights of Man," which moved the Ulstermen to a warmer support of the revolution principles.

It was to control this growing sympathy with the rising democracy of the age that Lord Charlemont established the Northern Whig Club, in 1790. But the members were half-hearted in their object, and consequently ineffective in their action.

3. The United Irishmen.—There was one member of the Northern Whig Club who was thoroughly imbued with revolutionary principles to which he soon proceeded to give practical effect. This was Theobald

Wolfe Tone, whose active spirit could not brook the lethargy of his fellow-members. One October evening, in 1791, he, with Samuel Neilson, Thomas Russell, Henry Joy M'Cracken, and several others, founded the society of the United Irishmen in Belfast. The ostensible purpose was to unite all creeds and classes "to complete a reform in the legislature founded on a communion of rights and a union of power among Irishmen of every persuasion."

In its inception it was a perfectly legal society. But Wolfe Tone and others entertained from the first the idea of entire separation from England. The principles of the Society soon spread throughout Ulster.

4. Presbyterian Ministers and the United Irishmen.—The ministers of the Synod of Ulster had lent themselves largely to the political movements of the period. Now the majority turned back. But a few became doubly zealous in the cause and gave largely of their time and energy to the propagation of its doctrines. The chief of these were Dr. William Steel Dickson, James Porter, Sinclaire Kelburn, and Thomas Ledlie Birch. But if the ministers, as a body, suspected the men at the head of the movement, and turned their backs on it, their people did not hesitate to join.

5. Revival of the Volunteers.—It was the purpose of the leaders of the United Irishmen to revive the armed Volunteer associations of some years before. They hoped by this means to give a warlike spirit to

the Society and so to overawe the Government. The anniversary of the French Revolution, fourteenth July, 1792, was the day appointed to test the real strength of the Volunteers. Every effort was made to secure a numerous muster. Yet scarcely eight hundred appeared upon the field. But their efforts bore fruit later. Roman Catholics were now permitted to join. French names and phrases were assumed. Several corps were called "National Guards" and the members named in the French style, "citizen soldiers." The French spirit prevailed everywhere, and became so aggressive at last that the Government began to take action.

6. Volunteers Suppressed.—Towards the end of 1792 the "National Guards" of Dublin proposed to celebrate the success of the French arms. The Government promptly proclaimed the meeting. The North was alarmed, yet the Volunteers continued to arm. Attempts were also made to seduce the soldiers from their allegiance.

Another convention was held at Dungannon. Some of the members were real reformers and hoped to proceed in the way of constitutional agitation for the redress of grievances. But the United Irishmen's influence was too strong, and the resolutions passed at the meeting were unfavourable towards the Government. Some time afterwards a proclamation was issued by the Lord Lieutenant forbidding armed bodies to assemble in Belfast or the neighbourhood. The parades, therefore, ceased.

7. Rise of the Orangemen.—For some years previous to 1795 the Roman Catholics had formed themselves into societies known as “Defenders.” Their alleged purpose was to protect themselves from the attacks of Protestants. On the twenty-first of September, 1795, a terrible conflict took place between the Defenders and a Protestant faction called Peep o’ Day Boys, in the County Armagh. On that night the first Orange society was formed.

8. The Insurrection Act.—Early in 1796 delegates from the Defenders arrived in Belfast. Their purpose was to promote a union between their body and the United Irishmen. This was duly effected. When the Government heard of it, they passed the Insurrection Act forbidding anyone to receive or administer the oath of the United Irishmen, upon the pain of death. As a consequence of this measure a swarm of informers cropped up, who made a trade of bartering the lives and liberties of their fellow-men.

9. Fire and Sword.—The arrest of many leaders of the United Irishmen heightened the ferment. The peasantry sought revenge, and midnight burnings, robbery, and murder were common occurrences. Martial law was proclaimed, and prisoners were summarily and severely dealt with. The United Irishmen increased in ferocity against informers and those who failed to join their societies. Many were terrorized into joining. Those who refused were made the subjects of burning and violence, which the

soldiers and yeomanry repaid with interest. In the end the country was brought to such a pass that assassination stalked forth in the open day, and the glare of burning homes reddened the midnight sky.

10. "The Rising."—The twenty-third of May, 1798, was the day appointed for the general rising. But a few days before, Lord Edward Fitzgerald, the leader, was arrested, and only three counties rose on the appointed date. In some parts of the South hostilities were maintained for a considerable time, during which the Roman Catholics committed terrible atrocities on Protestants at Scullabogue and Wexford. In Ulster the rising was delayed on account of the arrest of the leaders. At length battles were fought at Antrim, Saintfield, and Ballynahinch, and the rising was suppressed in the North.

11. A Time of Vengeance.—Now that the Rebellion was over, the soldiers wreaked their vengeance. Cruel treatment was dealt out to both innocent and guilty. Then the Government began to exact its penalty. Many implicated in the rebellion were hanged. Hundreds fled to America. Of the Presbyterian clergy about thirty ministers and probationers were more or less connected with the United Irishmen. Of these, two were hanged, four were sent to penal servitude, while three others were permitted to go into exile. It is worthy of note that not one minister of the Secession Synod was even suspected of treasonable practices.

QUESTIONS.

1.—Indicate the extent of the Republican spirit at this time.

2.—Who founded the Northern Whig Club and for what purpose?

3.—Give a short account of the United Irishmen.

4.—How was the United Irish Society received by the ministers and people?

5.—Through what agency, and for what reason, were the Volunteers revived?

6.—What led to their final suppression?

7.—Under what circumstances and at what date was the Orange Society formed?

8.—What was the Insurrection Act?

9.—Describe the state of Ireland in 1797.

10.—State the leading events of 1798.

11.—To what extent were the ministers of the Synod involved in rebellion?

PERIOD VI.

**THE LEGISLATIVE UNION TILL THE UNION
OF THE SYNODS.**

CHAPTER I.**RELIGION REVIVED.**

1. Legislative Union.—When the Rebellion had been quenched, Pitt, the Prime Minister, set to work to effect a union between Great Britain and Ireland. Of the Irish ministers, Lord Castlereagh was chosen as the best man to aid in the matter. From the first it was clear that every means would be adopted to secure the passing of a measure that would subject Great Britain and Ireland to one Parliament. The Irish people as a whole were opposed to such a scheme.

Advantages were held out to the various denominations to secure their consent. The Roman Catholics were induced to believe that their emancipation would follow the Union. To the Episcopalians it was pointed out that their Church, small in numbers

and widely scattered, would be overwhelmed if larger liberties were granted to other denominations, as they surely would; but if the Union were carried the confederated Churches of England and Ireland would be sustained by the majority of the nation as a whole. By this alone could the existence and influence of the Church of Ireland be preserved. For the Presbyterians a college was mooted, with a divinity chair endowed by the State, and a liberal increase was to be made in the *Regium Donum*.

When the Union was proposed in Parliament it met with vehement opposition. In the end, however, Lord Castlereagh, by means of peerages, pensions, and promotions, secured a majority, and the Act was passed. The Royal assent was given on the second of July, 1800, and the Union formally proclaimed at the beginning of the following year.

2. New Arrangement of the *Regium Donum*.—

The Government were now desirous of giving to the *Regium Donum* proportions creditable to a State Endowment. It was also thought wise to distribute it in such a way as to render the ministers dependent on the Government. A new scheme, classifying the congregations according to size, was introduced. The larger the congregation, the larger its influence, and the more it was worth to the Government. This division was objected to by the Synod as subversive of the principle of ministerial equality. The Synod made representations to Lord Castlereagh, asking for equal division, but this was resolutely refused. At the

Synod of 1802 a letter was read announcing "the King's determination to increase the Regium Donum in the next year." The plan of distribution was made known at the following Synod. Congregations were divided into three classes, the ministers to receive respectively one hundred pounds, seventy-five pounds, and fifty pounds a year. Each minister was required, after ordination, to take the oath of allegiance before two magistrates, and to send a memorial to the Lord Lieutenant praying that his bounty might be paid. The Rev. Dr. Black, of Derry, was appointed by the Government as their agent to distribute it.

The total amount now received by the Synod of Ulster and the Presbytery of Antrim was nearly fifteen thousand pounds a year, paid half-yearly. The Seceders and Southern ministers had received no increase as yet.

3. Evangelical Reaction.—The political agitation of the years prior to the Rebellion had a serious effect upon the piety of the people. In the ministry of the Synod there were very few examples of devotion to Christ and His Kingdom. A large number held Arian views. In fact, they fraternized with the members of the Presbytery of Antrim to such a degree that, in 1805, the licentiates of the latter were declared fully entitled to officiate in the pulpits of the Synod.

But the horrors of the Rebellion had touched the consciences of some of the ministers and called out the spirit of reflection. In a short time the pious

spirit that had arisen proceeded to reveal itself in a practical way.

4. Evangelical Society of Ulster.—The Evangelical Society was formed in October, 1798, and included pious ministers and laymen of all Protestant denominations. The majority, however, were Seceders. Two itinerant preachers of the London Missionary Society were secured as more in keeping with the undenominational character of the Society. But its objects were largely defeated by the more rigid of the Seceders, who considered the work inconsistent with the principles of their Church. In consequence of this opposition, several of the Secession ministers withdrew from their own body and established their congregations on Independent principles.

5. Seceders and the Regium Donum.—When the Synod of Ulster was debating the new system of classification, the people took a great interest in the discussion. Many of them were strongly opposed to the scheme, and when the ministers decided to submit to it large numbers of the people went over to the Seceders.

The Seceder ministers were avowed opponents of the new plan of distribution. They even preached within the bounds of discontented congregations and spread the dissatisfaction. But the day was near when they were to swallow their own words and receive a share of public disfavour.

For some years they had been applying to Government to increase their grant. Their request was

complied with in 1809, on terms similar to those the Synod of Ulster had received. Their congregations were to be divided into three classes, the first to receive seventy pounds, the second fifty pounds, and the third forty pounds a year. The announcement was received with indignation. Meetings were held in many places to denounce the system. The Burghers contented themselves with remonstrance, but the Anti-Burghers, most of whose congregations were in the lowest class, declared that they would not accept the grant as at present offered. But in the end they thought it wise to submit to the new arrangement.

6. The United Presbyterian Church.—There was one notable exception, an Anti-Burgher minister, the Rev. James Bryce, of Killaig, near Coleraine. He remained firm, and refused the Regium Donum on the terms set forth. He preached occasionally in districts where discontent prevailed. For this he was brought under the notice of his Church as a disturber of the peace, and was suspended in 1811. His congregation remained loyal to him, and so, disregarding the sentence of the Church, he founded a small sect which in time had six or seven ministers. It was called at first "the Associate Presbytery of Ireland." Some years later it became connected with the United Presbyterian Church of Scotland. On the union of the Free and United Presbyterian Churches of Scotland, in 1900, this small body in Ireland became part of the United Free Church of Scotland.

7. The Missionary Spirit Appears.—Increasing signs of Evangelical reaction appeared at the prosecution of the Rev. James Ker, of Ballee, for holding Arian views. He was suspended by his Presbytery, but the Synod of 1810 decided to reinstate him if, on a poll being taken, his congregation gave him the requisite majority. Five members dissented from this decision, and next year seventeen protested, as the minister had “denied the doctrine of the Trinity.” In the Minutes of the same meeting the missionary spirit appears in the overture of the Rev. Samuel Hanna, “to afford some support to the Society lately formed in London for promoting the conversion of the Jews.” Next year, the Rev. Dr. Waugh, of the London Missionary Society, asked permission to address the Synod. Strong opposition came from several leading members, who declared that missions to the heathen were absurd. In the end Dr. Waugh got a hearing, and spoke with such fervour that he overcame the prejudices of his hearers. Liberty was granted to the London Missionary Society to use the pulpits of the Synod in finding aid for their work.

8. Belfast Academical Institution.—Early in the nineteenth century education in Ireland was in a backward state. The elementary schools were of the most primitive type, and taught by persons who were very poorly educated. Two societies, the London Hibernian Society and the Kildare Place Society, deserve honourable mention for the improvement

they effected in the primary education given in Irish schools.

In the North the need of higher education was felt. A number of public-spirited men in Belfast determined to erect a college in that town. At the Synod of 1809 a letter was read from them announcing their intention, and a favourable reply was sent. However, it was some years before the necessary buildings were completed. In 1814 correspondence was renewed, and, at the Synod of 1815, it was unanimously agreed to pay "the same respect to the certificates of the Belfast Academical Institution as to the certificates of foreign Universities." The Synod also agreed to establish a Professorship of Divinity and Ecclesiastical History in the new college.

The Seceders promised co-operation, and appointed a Divinity Professor. The college had received an endowment of fifteen hundred pounds per annum from the Government, and in 1815 the classes were in full operation.

9. Dr. Black and the New College.—The political principles of some who shared in the management of the Institution were hateful to Dr. Black. He had a dread that the students also would be tainted with the same political spirit. He was absent, through illness, from the Synod of 1815, and had no opportunity to protest against the decision regarding the Academical Institution. But he soon got his chance. A public dinner, attended by some of the managers and masters of the Institution, was given in

March, 1816, when a disloyal toast was drunk. In consequence of this, the Government withdrew the endowment. When the Synod met, Dr. Black proposed that the resolutions of the previous year anent the Institution should be rescinded, as it could not train the students nor confer academic honours like the more ancient seats of learning. The Synod refused to do so, and proceeded to raise funds to endow a Chair of Divinity and Church History. In November, a special Synod met to elect a Professor. It was found that small progress had been made in raising the necessary funds. In addition, a letter was read expressing Lord Castlereagh's displeasure at the Synod for deciding to treat with the Institution without consulting the Government. Under these discouragements, the Synod deferred appointing a Professor till the annual meeting of the body next year.

10. How the Matter Ended.—The Synod of 1817 saw Dr. Black for the last time. Again he attacked the Synod's decisions as to the Institution. Meanwhile, a deputation had waited on Lord Castlereagh. They reported that his Lordship maintained that the Synod's permission to students to attend the Institution was a breach of contract with the Government. It was pleaded that part of the arrangements of 1803, when the Regium Donum was increased, was, that the State should not interfere with the Church's discipline. His Lordship refused to recognize collegiate education as an affair of discipline. This was also the position

Dr. Black took up in the Synod, and he hinted that as a consequence of the Synod's decision the *Regium Donum* might be withdrawn. The impression in the Synod was that the independence of the Church was at stake. It was felt also that the time had come to assert it. But many hesitated to do this, fearing that such action might imperil the *Regium Donum*. However, a young minister, the Rev. James Carlile, of Dublin, had the moral courage to assert the liberty of the Church. He delivered a speech of remarkable eloquence and boldness, in which he protested against Lord Castlereagh's action and the Government's claim to dictate, and called upon the Synod to assert its spiritual independence at all costs.

The Synod was thoroughly aroused, and a resolution declaring the education of its students a matter of Church discipline was carried by a large majority. The Rev. Samuel Hanna was chosen Professor. He was an Evangelical, and his election shows how the spiritual party was growing in the Church. Thirty years before, a man of his views would have had no chance of the Divinity Chair. The Synod also extended the course of study. Hitherto it had been three years in Arts and Philosophy, and one in Divinity. Now another year in Divinity was added.

11. Union of Burghers and Anti-Burghers.—Several attempts had been made in the past to unite the Burghers and Anti-Burghers. They were generally frustrated by the interference of the Anti-Burgher

Synod in Scotland. The Irish members at length grew weary of foreign dictation and disjoined themselves from the Scottish Synod. Then a union between the Burghers and the Anti-Burghers was agreed upon. The two parties met in Cookstown in July, 1818, and formed themselves into one body called "The Presbyterian Synod of Ireland, distinguished by the name of Seceders." It contained ninety-seven ministers.

12. Church Extension in the South.—The missionary spirit that had lately appeared in the Synod of Ulster also found an outlet in the South. A new congregation was begun in Carlow, to which the Rev. Henry Cooke, of Donegore, and other ministers supplied services. At this time Cooke was attending medical classes in Dublin by permission of his Presbytery. The Synod of Munster thanked the ministers for their work, and intimated their readiness to assist the Synod of Ulster in extending the cause in the South.

The offer was accepted, and a committee was elected from the two bodies to carry on the work. But it was not to be expected that the zealous evangelicals from Ulster would continue long in harmony with the Arian spirit of the Synod of Munster.

For sixty years past, the Synods of Ulster and of Munster, together with the Presbytery of Antrim, had desired to be known as one great Presbyterian body. The last occasion when they had so consorted was when, conjointly, they presented an address to George IV. on his visit to Ireland in 1821.

But a new spirit had arisen that was soon to precipitate a crisis between the orthodox party and the Unitarians.

QUESTIONS.

1.—Who were the men instrumental in effecting the Legislative Union?

2.—What advantages was the Union to secure to the various religious denominations in Ireland?

3.—When was the Regium Donum re-arranged, and describe the scheme?

4.—Describe the origin and formation of the "Evangelical Society of Ulster."

5.—How was the new scheme of distribution of the Regium Donum received by the Seceders?

6.—Account for the appearing of the United Presbyterian Church in Ireland.

7.—Indicate the appear-

ing of an evangelical spirit in the Synod.

8.—Give an account of the origin of the Belfast Academical Institution.

9.—How was it received by the Synod?

10.—Why did the Rev. Dr. Black oppose the Synod's sanction of the Academical Institution?

11.—What was the result of the controversy?

12.—At what date did the Burghers and Anti-Burghers unite?

13.—What was the last occasion when the General Synod and the Presbytery of Antrim consorted?

CHAPTER II.

THE UNITARIAN CONTROVERSY.

1. Code of Discipline.—The first move to formulate a Code of Discipline was made in 1808. A committee, composed of a minister from each Presbytery, was appointed to the work. This arrange-

ment was found very inconvenient, so that in 1810 the work was deputed to a committee of three.

Owing to many circumstances, small progress was made till 1819, when the Rev. Henry Cooke was invited to assist in the work. Cooke put life into the project, and at length, after various discussions and amendments, the Synod of 1824 ratified the work "as its canon of discipline and Church government," and it was published the following year.

2. Rev. Henry Cooke.—This distinguished minister was ordained in Duneane in 1808. Soon afterwards he was called to Donegore, where he laboured for a time. In 1818 he was installed at Killyleagh. Three years later the Rev. J. Smethurst visited Ulster, hoping to convert the Irish Presbyterians to Unitarianism. He visited Killyleagh. Cooke went to hear him, and replied to his arguments the following Sabbath. More than that, Cooke followed him round from place to place, exposing his doctrines, until the "New Light" apostle fled back to England. From this period Cooke was looked upon as the fearless champion of orthodoxy.

3. Effect of the Code.—With Cooke as one of the compilers of the Code we might expect little room in it for Arian beliefs. The Synod of Ulster had long admitted the Synod of Munster and the Presbytery of Antrim to ecclesiastical fellowship, and had even allowed them to sit and deliberate at its annual meetings. But after the Code was published no more invitations were given, and no brotherhood was recog-

nized. The Code did not even notice their existence, and ignored the position they hitherto held. It secured another important point. For more than fifty years, subscription to the Confession, and tests of orthodoxy had been viewed lightly by many Presbyteries. The Code now provided that "Presbyteries, before they license candidates to preach the Gospel, shall ascertain the soundness of their faith either by subscription to the Westminster Confession of Faith, or by such examinations as they shall consider best adapted for this purpose."

4. Beginning of the Controversy.—The Rev. William Bruce, in 1821, was elected Professor of Greek in the Belfast Academical Institution. Bruce was an Arian. At the next Synod the appointment was warmly discussed. Up till this the Unitarians had not been very zealous in the interests of the Academical Institution, but now they supported the establishment with all their might. Cooke complained that not only had a heterodox Professor been chosen, but that Unitarians had a preponderating influence in the seminary. During the dispute, the Rev. Dr. Bruce, father of Professor Bruce, published a volume of sermons of pronounced Unitarian flavour. In the preface he stated that these principles were making great progress in the Synod. The Synod contradicted the statement. Arianism now began to form the general topic of discussion.

5. Cooke and the Royal Commission.—In 1824 Cooke became Moderator of the Synod. During his

year of office a royal commission was held to enquire into the state of education in Ireland. Cooke, as Moderator, and the Rev. William Porter, as Clerk of Synod, were summoned to attend. In his evidence Cooke stated that of the two hundred ministers belonging to the Synod about thirty-five were Arians. Porter avowed himself an Arian, and said "New Light" principles were "gaining ground amongst the thinking few." This evidence, given in January, 1825, was not published till February, 1827.

6. Hot Debates.—At the Synod of 1827 the controversy was begun in earnest. After the Moderator had been elected, the Rev. Robert Magill, of Antrim, moved that "the Rev. William Porter, having publicly avowed himself an Arian, be no longer continued Clerk." A sharp debate of two days followed, and it was agreed that while the Synod condemned certain parts of Mr. Porter's evidence, he should be allowed to retain his office. The Synod wished to avoid the charge of persecution for the sake of opinion. Cooke, with over forty ministers and fourteen elders, protested against this decision.

The part of Mr. Porter's evidence, where he stated there were many concealed Arians in the Synod, was taken up by Cooke. He moved a resolution to have all members of the Court declare that they "most firmly hold and believe" "there are three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory." A heated

discussion began, which lasted from Thursday till Saturday. The Rev. Henry Montgomery was the champion on the Arian side. In a speech an hour long, he spoke of the iniquity of creeds and confessions, and the blessings of unity and peace. Next morning Cooke replied. Several others spoke on their respective sides. On Saturday the question was put, "Believe the doctrine or not?" Four ministers withdrew before the vote was taken. One hundred and seventeen ministers and eighteen elders voted "Believe," two ministers voted "Not," and eight ministers declined to vote.

7. The Crisis.—The General Synod of 1828 met at Cookstown, when matters came to a crisis. According to a resolution of the previous year, ministers who were absent then were required to express their belief regarding the Trinity. Thirty-eight voted "Believe," four "Not," one withdrew, and three failed to answer to their names. On Friday Cooke moved his famous overtures, which made Arianism impossible in the Synod. These overtures pledged the Synod to form a committee for the examination of candidates for license or ordination. In this way it was hoped to exclude all who denied the Trinity and other fundamental doctrines. Montgomery bitterly opposed these overtures in a speech of marvellous eloquence. The Rev. Robert Stewart, of Broughshane, having replied, the vote was taken. Ninety-nine ministers and forty elders voted "Pass," and forty ministers and seventeen elders voted "Not pass."

8. The "Remonstrance."—The Arians now determined to take instant action to cause the orthodox party to yield. Another resolution might exclude them from the Synod, as the Presbytery of Antrim had been excluded in 1726. Even if they were permitted to continue in the Synod, they felt they would be gradually extinguished. Accordingly, a meeting was convened at Belfast in October, 1828. At this a "Remonstrance" was adopted in which their alleged grievances were set forth. They also declared that if the overtures were not repealed they would form themselves into a separate association. The next annual meeting of the General Synod was anxiously awaited by all.

9. The Case of Professor Ferrie.—Before the regular meeting of Synod in 1829, a special meeting was held in November, 1828. It was reported that the Government would renew the grant of fifteen hundred pounds yearly, withdrawn from the Academical Institution in 1816, on certain arrangements being made. To give the Presbyterians a controlling influence the Professorships were to number nine, five to be accounted religious. These were two Professorships of Divinity, one to the General Synod and the other to the Secession, and the chairs of Moral Philosophy, Hebrew, and Greek. The Synods were to elect their own Divinity Professors, and the other three were to be elected in the usual way, but "joint-certificates" of their fitness should be required from the Synods. On Cooke's advice it was unfortunately agreed that the

Synod would be satisfied if their Moderator was a member of the board that made the appointment.

The Synod had soon good cause to regret yielding up the advantage of the "joint-certificate." Before the Synod met in 1829, Dr. John Young, Professor of Moral Philosophy, died. The Rev. James Carlile was a candidate for the vacant chair, and the Moderator as one of the electors was instructed to support him. To the general surprise, the Rev. John Ferrie, a member of the Church of Scotland, was appointed. This chair was one of those called "religious," and now it was in the hands of one suspected of Arian views. At the Synod, Cooke proposed a resolution which censured both the Synod's Committee and the Institution's board of electors. It also involved the appointment of a committee to ascertain Mr. Ferrie's religious opinions. Montgomery rose to oppose Cooke's motion. It was his final appearance at the Synod, and he was determined to make it memorable. For nearly three hours he held the house spellbound with the magical eloquence of a speech largely defamatory of Cooke. The latter entered on his defence, and for two hours matched himself against his opponent.

The discussion occupied so much time that the Synod was compelled to adjourn the consideration of the "Remonstrance" till a special meeting at Cookstown in August.

10. Subsequent Action of the Arians.—The discussion of Ferrie's election showed the "New Light" party that it was useless to struggle longer.

Sweeping majorities had defeated them in every division. Consequently, the Arians met at Belfast in July, and agreed to absent themselves from the Synod at Cookstown. They resolved to leave their orthodox brethren to settle the overtures as they pleased. If the result proved unsatisfactory they would propose an amicable separation.

11. The Remonstrant Synod.—When the Synod met in August, as arranged, no Unitarians were present except the Rev. William Porter, the Synod's clerk. The "Remonstrance," signed by eighteen ministers, fifteen students and licentiates, and many Church members, was presented. It was discussed for several hours. The main point of difference was that a committee to examine candidates for the ministry interfered with the rights of Presbyteries. However, there was no difficulty in passing the motion re-appointing the Committee.

The clerk then presented the address of the Unitarians, requesting that in case the overtures were confirmed a committee should be appointed to arrange with them the terms "for a friendly and Christian separation." The Synod agreed to do this. A conference was held in Belfast in September, and, as a result, seventeen ministers formally withdrew from the jurisdiction of the Synod and assumed the name "Remonstrants."

On the twenty-fifth of May, 1830, they assembled in Belfast and formed themselves into a distinct body called "The Remonstrant Synod of Ulster."

QUESTIONS.

1.—When was the Code of Discipline published?

2.—Give a short account of the Rev. Dr. Cooke?

3.—What was the chief effect of the Code?

4.—Outline the Arian controversy with reference to the Academical Institution.

5.—What occasioned the great Arian debate in the Synod of 1827?

6.—What was the Synod's decision as to the matter?

7.—What was the "Remonstrance"?

8.—Give a brief outline of Professor Ferrie's case.

9.—What was the subsequent action of the Arians?

10.—Give the date of the establishment of the Remonstrant Synod.

CHAPTER III.

FORWARD MOVEMENT.

1. Church Extension.—Cooke had now attained an eminence in the Church that reminds us of Calvin at Geneva. It was thought desirable that he should occupy a position of greater influence than Killyleagh afforded. A new church was erected at Fisherwick Place, Belfast, in 1828, and many hoped that Cooke would be chosen as its minister. The choice, however, fell on the Rev. James Morgan, a man of deep piety and rare missionary spirit. Next year Cooke was called to May Street congregation, Belfast, where a church was built expressly for him. From that time Church extension went on apace. For a hundred years previously only about seventy new congregations had been established. In the ten years succeeding the withdrawal of the Arians, over eighty were erected.

2. Temperance Movement.—Temperance reformation was begun in Ireland, in 1829, by the Rev. John Edgar, of the Secession Church, Belfast. He travelled all over the island, and formed many societies, in which thousands were pledged to abstain from distilled spirits. Wines and brews were exempted from the pledge at first, but soon it was found that men were intoxicated by these as well as by the more ardent liquors. Consequently, many associations adopted a basis of total abstinence from all intoxicating drinks. Strange as it may seem, Edgar refused to go so far. He held that “tee-totalism was insulting to God and disgraceful to man.” But the principle gained ground, and as time went on it became popular with every denomination.

3. The Education Question.—In 1831 the Right Honourable E. G. Stanley announced that the Government intended to constitute a Board to superintend a system of national education. All denominations were to have equal privileges. Reading of the Scriptures was to be forbidden during recognized school hours, but the clergy of all Churches were to be encouraged to instruct the children of their creed in the school rooms, at any other suitable hour.

The Episcopal Church was enraged at the measure, as hitherto they had controlled education. Cooke and other leading Presbyterians also opposed it. But Government went on with the scheme. A Board of five Protestants and two Roman Catholics was selected, and numerous schools were established.

The Roman Catholics welcomed the new system from the first. This fact made Protestants suspicious, and they protested vehemently against the prohibition of Bible-reading till a certain hour. But many ministers of the Synod viewed the scheme favourably, and the Rev. James Carlile, of Dublin, accepted a seat on the Board.

In January, 1832, a special meeting of Synod was held. Cooke moved a series of resolutions, to the effect that the "Bible, unabridged and unadulterated," should form the basis of National Education. With other objections added, a protest was formally sent to Parliament. Nevertheless, the Church as a whole was friendly to the new system. The matter was discussed at several annual meetings of the Synod, and amendments and concessions were made by the Education Board, until, at length, in 1840, the Synod was able conscientiously to accept Government funds for educational purposes.

4. Subscription to the Confession.—In the past, laws dealing with subscription to the Confession were generally qualified with options. These invariably led to looseness and, in the end, to the disuse of subscription to the Confession. Periodically, the law had to be renewed, and in a short time it met the same fate.

The Arians had scarcely left the Synod in 1829 when the Rev. John Brown, of Aghadowey, gave notice of a motion that was to complete the triumph of Evangelicalism. This was unqualified subscription to the Confession of Faith. It took some years to

bring the Synod to his views, but he never ceased to press his proposition until it was passed by the Synod of 1835.

5. Effects of Absolute Subscription.—Absolute subscription made the Synod of Ulster and the Secession Synod essentially one in doctrine and practice. The only reason now why the two bodies should not unite was the arrangement whereby the Regium Donum was distributed. It will be remembered that the classes in the respective Churches were paid different sums. However, this difficulty was soon removed. In 1838 the Government agreed to equalize the Regium Donum, and, on certain conditions, grant seventy-five pounds Irish to each minister connected with the two Synods. Being now one in doctrine, polity, and state endowment, the Synods proceeded to settle the terms of union.

6. "The Plea of Presbytery."—Early in 1838 Presbyterianism was attacked by an Episcopal clergyman of Derry. Archibald Boyd, a curate in that city, published a book furiously assailing Presbyterian principles. Four ministers of the Synod of Ulster accepted the challenge thus given, and in 1839 published "Presbyterianism Defended." Each took up a separate part of the controversy, and proved from Scripture and from history the validity of Presbyterian Church government. Boyd replied with "Episcopacy, Ordination, Lay Eldership and Liturgies." To this his opponents rejoined with "The Plea of Presbytery," in which they struck hard, and struck home.

Two more exchanges came from each side, breathing increasing bitterness and scorn, and the controversy ended when Mr. Boyd left Derry for another sphere of work.

"The Plea of Presbytery" went through three editions. Its authors, the Revs. William McClure, James Denham, Alexander P. Goudy, and William D. Killen, received a vote of thanks from the Synod of 1840. This was the last motion passed by that body before its union with the Seceders.

QUESTIONS.

1.—What remarkable development followed the retirement of the Arians?

2.—When and by whom was the Temperance movement begun in Ireland?

3.—How was the National Board of Education looked upon in Ireland?

4.—What do you mean by "Absolute Subscription?" Who proposed it in the Synod?

5.—What were its effects?

6.—Give an account of "The Plea of Presbytery."

PERIOD VII.

**THE UNION OF THE SYNODS TILL THE
PRESENT TIME.**

CHAPTER I.

“WORKERS TOGETHER WITH HIM.”

1. The Union.—The Synods had appointed Committees in 1839 to arrange a basis of union. The result was presented to special meetings of the two Synods held at Belfast, in 1840. Both agreed upon the general terms.

It was arranged that the Union should be consummated in July. On Tuesday, the seventh of that month, the Synod of Ulster met in May Street Church, and the Secession Synod in Linenhall Street Church near by. After transacting some business, they proceeded on Friday, the tenth, to the final act of corporation. At eleven o'clock they set out from their respective meeting-places, and, mingling in one body on the way, walked in procession through a dense crowd to Rosemary Street Church. The Rev.

James Elder, Moderator of the Synod of Ulster, and the Rev. John Rogers, acting-Moderator of the Secession Synod, headed the procession. When the destination was reached, these two venerable ministers conducted devotional exercises. Immediately afterwards, the Rev. Dr. James Seaton Reid, Clerk of the Synod of Ulster, read the Act of Union. Then all the ministers and elders rose and held up their right hands in token of approval. The Rev. Dr. Samuel Hanna was then elected Moderator, and the Court was regularly constituted under the title of "The General Assembly of the Presbyterian Church in Ireland."

2. Missionaries Sent Forth.—The first public act of the Assembly was of happy augury. Some time before, the Synod of Ulster had determined to commence work in the foreign field. Now, at the first meeting of Assembly, the Rev. James Glasgow and the Rev. Alexander Kerr were appointed as missionaries to India.

3. New Code of Discipline.—It was necessary that the new body should have a new Code of laws to guide the ministers and people as one united whole. At the first meeting of Assembly, a Committee was appointed to draft such a directory. The result of their labours was presented to the Assembly of 1841 and approved. It was largely a reproduction of the little volume published in 1825. Of course, it embodied the stringent law of absolute subscription to the Confession of Faith.

4. Original Seceders.—At first the Rev. Alexander Rentoul, Moderator of the Secession Synod, with some fourteen other ministers, refused to join the Assembly. In 1841 the latter made an honest attempt to satisfy the scruples of these brethren. It was resolved that intrants to communion, and parents at the baptism of their children, should make “a profession of belief conformable to the Westminster Confession of Faith.”

Another concession demanded was that the metrical Psalms of David used by the Church of Scotland should be the only Psalmody authorized by the General Assembly. When these points were granted, eight of the dissentients signified their adherence to the General Assembly, and their names were added to the roll. Only seven or eight Secession ministers remained out. These formed themselves into the “Original Secession Synod.”

5. Jewish Mission.—The Rev. Robert Murray McCheyne was one of the deputies from Scotland in 1840 to congratulate Irish Presbyterians on their union. His reputation for spirituality and enthusiasm had preceded him, and he was well received. In his speech he urged on the Assembly the claims of the Jews. The Assembly of 1841 remembered his words and resolved to establish a Jewish mission. Ministers were instructed to preach on the subject and to remember Israel in their prayers.

6. The Jubilee.—The year 1842 was celebrated as a jubilee by the ministers of the Irish Assembly.

CHAPTER II.

“SHOWERS OF BLESSING.”

1. The Second Revival.—The first revival of 1626, which resulted in the formation of “the Antrim Meeting,” has already been noticed. In the same neighbourhood a very similar work of grace began in 1859. In the spring of 1858 a prayer-meeting in the congregation of Connor was the starting-point of a movement that soon spread through the neighbourhood. At the Assembly of that year the minister of Connor gave an account of the gracious work that had begun. By the spring of the following year, hundreds had been brought to a saving knowledge of Christ. The revival was soon felt in the neighbouring towns of Ballymena and Belfast, and, later, it spread through the counties of Down, Tyrone, and Derry.

More than three-fourths of the Assembly’s ministers entered heartily into the movement. The earnestness with regard to religion was intense. Churches were crowded every night. The congregations literally hung on the simplest preaching, and could hardly be induced to retire to their homes. Multitudes were brought under such strong conviction of sin that they cried out in distress of soul. Some were even stricken into a state of semi-consciousness, and others were strangely convulsed. Thousands professed conversion, and on every hand there was abundant evidence that

the Spirit of God was working mightily among the people.

2. Results of the Revival.—That evil mingled with the good done—that there were tares among the wheat—cannot be doubted; but the blessed results were far in excess of any elements of extravagance that may have accompanied the movement. Abundant instances of conversion remained throughout the succeeding generation to testify for “the Year of Grace.” Moreover, the increased attention to public and private devotion, and the impetus given to family worship, afforded still further evidence of the gracious influence of that hallowed time. In the next two years seventeen new congregations were erected, intemperance decreased marvellously, criminal cases were almost unknown, and for a time party spirit sank into the background.

3. Sabbath School Society.—Prior to 1861 a Sunday School Society for Ireland existed, which, though non-sectarian in name, was managed in the interests of the Episcopal Church. The Rev. John Hall was excluded from a seat on its committee in the year mentioned because he had become a Commissioner of National Education, a system then hateful to Episcopalians. Mr. Hall’s exclusion was strongly resented by Presbyterian ministers in Belfast, and, in 1862, they founded the Sabbath School Society, which was ratified by the Assembly of that year.

4. Opening of Magee College.—A special meeting of Assembly was held in 1865 to arrange for the

Towards the end of 1846 he issued his "Cry from Connaught," which had a vast circulation. Several young licentiates hurried West to give themselves to mission work. Their labours were blessed of God, and several new congregations were formed.

12. Church and Manse Fund.—Few congregations had manses at the time the Synods united. On several occasions the State had been petitioned to assist in building manses, but aid had been refused. A committee was appointed by the Assembly of 1852 to devise means by which the necessary money might be raised, and a plan was duly adopted. At first a sum of five thousand pounds was aimed at, but some held that this figure was too low, and proposed twenty-five thousand. About thirty thousand was obtained. A supplemental fund established later raised twenty thousand more for churches, manses, and schools.

The Assembly's College was opened on the fifth of December, 1853, by Dr. D'Aubigne, the historian of the Reformation. The Queen's College had been opened four years before.

13. Union with Munster Presbytery.—Before the famine year, the orthodox Presbytery of Munster had opened fraternal correspondence with the Assembly. In a short time, a desire for closer union arose, and a memorial with this object was presented to the Assembly of 1853. The chief obstacle was the fact that the Munster Presbytery was non-subscribing. It was at length agreed to admit it to the Assembly, the Presbytery still remaining a non-subscribing body.

14. Increased Liberality.—At this period the education of the ministry had much improved. At the same time living had become more expensive. In the eighteenth century, when a minister received a call, the congregation frequently informed the Presbytery that he could obtain a farm in the neighbourhood to enable him to eke out a living. But now a minister was expected to devote his whole time to his vocation, and a higher remuneration became necessary. So the Assembly had to turn its attention to ministerial support. In 1856 elders and other Church officers brought the matter before the Assembly by memorial, and steps were taken to emphasize the duty of increased liberality. The people responded dutifully. At next Assembly a large increase in stipend was reported, and the spirit of liberality has been growing ever since.

QUESTIONS.

1.—When was the Union of the Synods effected? Describe its consummation.

2.—Who were the first missionaries sent forth by the General Assembly?

3.—Account for the “Original Secession Synod.”

4.—What distinguished man suggested the Jewish Mission to the Assembly?

5.—Give an account of the bi-centenary of the Irish Presbyterian Church.

6.—Describe the state of the marriage question.

7.—What led the Pres-

byterians to meditate a College of their own?

8.—Write a short account of the Magee College controversy.

9.—What national calamity led to the formation of new congregations in the West?

10.—State what you know of the Church and Manse Fund.

11.—When was the Union with Munster Presbytery effected?

12.—Account for increased liberality in the Church.

in Ireland. When this was reported, the Assembly ceased to attempt a college of their own. It was agreed that the Queen's College, to be erected in Belfast, would supply the Arts course, and that only a Theological Hall was necessary. The Government were willing to assist the Church by endowing the Assembly's Theological Professors to the same extent as the Professors of the Queen's College. But there were some in the Assembly who held that nothing short of a complete Presbyterian College would meet the case.

9. The Magee Bequest.—When it became known that Mrs. Magee, a wealthy Dublin lady, had left large legacies to the Church, the way to a complete college seemed clear. The Rev. Richard Dill made an announcement on the matter at the Assembly of 1846, and stated that the total amount was about sixty thousand pounds, twenty thousand of which was specified for the erection and endowment of a Presbyterian College. It was expected that all the difficulties as to a College were now removed.

10. The Magee College Controversy.—When it was mentioned at the Assembly of 1847 that Government had agreed to endow four additional chairs in the Theological Hall when built, there were those who still cherished the idea of a Presbyterian College with both Arts and Theological Professors. They even insisted that these should be elected before November, 1848, to begin the Session in due time. The Assembly could not accede to this. The Magee Bequest was

not available immediately, and, even if it were, the funds would not be sufficient for such an extensive undertaking. At the same time, a committee was appointed to obtain a suitable site in Belfast and take steps for the erection of a Theological Hall such as the resources would warrant. A long and dreary controversy followed. The trustees of the Magee Bequest refused to part with the money unless it was applied to the erection of a complete college. The Assembly saw no need for such with the Queen's College in view. The subject was discussed for several years. In her will Mrs. Magee had left it to the discretion of her trustees to say where the College should be built. These gentlemen insisted not only on choosing the site, but on arranging the constitution of the College; and so a dispute arose. It had been decided, in 1847, to put the College in or near Belfast. But when the trustees found the Assembly averse to a complete College, they resolved to build the Magee College in Derry. Their power to do this was questioned, and a lawsuit began. The matter was submitted to the Court of Chancery, and judgment was given in favour of the trustees.

11. **"The Cry from Connaught."**—The potato crop entirely failed in 1846, and left the poor destitute of their chief article of food. Famine was followed by disease, and both opened a wide door of access to Irish Roman Catholics. Converts to Protestantism became numerous. Dr. John Edgar devoted himself to this Home Mission work with earnest enthusiasm.

On the tenth of June, 1642, the first Ecclesiastical Court of the Church in Ireland had been organised at Carrickfergus. On the bi-centenary anniversary, Dr. Cooke, as Moderator, preached in Carrickfergus, taking as his text the passage that the Rev. Mr. Baird had chosen for his sermon to the first Presbytery two hundred years before, "Do good in Thy good pleasure unto Zion ; build Thou the walls of Jerusalem."

7. The Marriage Question.—In a Bishop's Court, judgment was given that a marriage between an Episcopalian and a Presbyterian celebrated by a Presbyterian minister was not valid. Some time afterwards a trial for bigamy came before an Assize Court. The defence was that one of the marriages was of the above description. The case was brought into the Queen's Bench Division of the High Court, and of the five judges three were for the liberation of the prisoner on the ground that one of the marriages, as the law now stood, was invalid. A further appeal to House of Lords resulted in no definite conclusion, as the votes of the six law lords were equally divided. According to the rule in such cases, the finding of the majority of the judges on the Queen's Bench was allowed to stand. This was a most irritating position, as it imperilled the title to a considerable amount of property where the holders were or would be the offspring of such marriages.

The Presbyterians held public meetings to assert their claims, and to complain of the unsatisfactory condition of the law. The Assembly discussed the

matter at several meetings. Deputation after deputation was sent to London to seek redress. At length, in 1844, an Act was passed that legalised all disputed marriages, and authorised a Presbyterian minister to join in wedlock any individual of his own communion to a member of any other Church.

8. Presbyterian College Discussion.—Prior to the Union of the Synods, disputes had arisen between the Presbyterians and the managers of the Royal Academical Institution. The election of Rev. John Ferrie to the Moral Philosophy Chair, in 1829, led to the withdrawal of the Synod's students from his class. Temporary provision was made for their instruction. Again, when Rev. Dr. Reid was appointed, in 1837, by the Synod of Ulster, to lecture on Church History, the Board of the Institution was unwilling to supply him with a lecture room. About the time of the Union of the Synods, the managers gave seats in the Faculty to the Rev. Dr. Montgomery and the Rev. John Scott Porter, both Unitarian Professors of Theology. For these reasons, the Presbyterians desired a college of their own. In 1844 a special meeting of Assembly considered the matter, and declared in favour of it. A committee was appointed to begin the work. Soon three thousand pounds were subscribed. The aid of the Government was sought, but in 1845 information was received that the State "would not endow any denominational college." At the same time, the deputation learned that the Government was soon going to deal with collegiate education

tenure. Indirectly this measure was of great advantage to the Presbyterian Church. The reduced rents enabled the people to live in greater comfort, and to give a more liberal support to religious ordinances. Moreover, it freed them entirely from the power of landlordism, which was too often used in the interest of the Episcopal Church.

6. Presbyterian Theological Faculty.—In 1881 Mr. Gladstone's government granted a charter to the Presbyterian Theological Faculties of Belfast and Derry to grant degrees in divinity, one of which, Bachelor of Divinity, is obtained by examination, and the other, Doctor of Divinity, is granted as an honorary distinction.

7. Home Rule.—The year 1886 is memorable in Ulster as the year Gladstone introduced his "Government of Ireland Bill." It provided for the establishment of a separate Parliament in Dublin. The Protestant population of Ireland was filled with alarm. When the Bill was first mooted a special meeting of Assembly was called, at which resolutions against the measure were unanimously passed. These resolutions were re-affirmed at the ordinary meeting of Assembly in June. But the Bill was defeated early in that month, to the great joy of Irish Protestants.

8. Unionist Convention.—The Assembly met in Dublin in 1892, when Home Rule was in the air a second time. The Conservatives had got into power on the defeat of the first Home Rule Bill, but now

their term of office was drawing to a close. There was a general feeling that Mr. Gladstone would be returned to office at the next election, so the Assembly, with only a few dissentients, repeated its former condemnation of any legislation that would give Ireland a separate Parliament.

As the General Election drew nigh, the Unionists resolved to hold a great convention in Belfast, for the purpose of influencing public opinion in Great Britain. A large wooden building was erected, capable of holding twelve thousand people. The convention was held on the seventeenth of June. Delegates from all the counties of Ulster assembled, and resolutions against a Parliament in Dublin were unanimously passed.

At the General Election, Mr. Gladstone obtained a majority of forty. He succeeded in passing his Home Rule Bill through the Commons, but it was rejected by an overwhelming majority of the House of Lords.

9. Church Hymnary.—The Instrumental Music question having been settled in favour of the “liberty” party, a desire for a Hymnary followed. Hymns already formed part of the praise service in many congregations, various hymn-books being used. It was now felt desirable that a collection for general use should be compiled, so as to have uniformity. The opposition at first was very strong, but, notwithstanding, the Assembly of 1895 appointed a committee to select suitable material for a Hymn Book. Two years later, a book compiled by representatives of the three Scottish

CHAPTER III.

“FROM STRENGTH TO STRENGTH.”

1. Instrumental Music.—The question as to the legality of using instrumental aid in the praise service of the Church first came before the Assembly in 1868. Enniskillen congregation was the offending one. Dr. Cooke took part in the debate, and contended that the “common law” of the Church excluded the use of instrumental music. He advised that Presbyteries be instructed to see that congregations conform to this law. This was agreed to, but the injunction was disregarded.

The “liberty” party asserted that no “law” had been passed by the Assembly at any time prohibiting instrumental music in congregations. At almost every meeting for the next eighteen years this subject was debated. The “purity” party were generally able to carry their prohibitions; but the “liberty” party as steadily disregarded them, and the Church, as a whole, refused to punish this disobedience. Year by year the “liberty” party grew stronger. A settlement was come to at the Assembly of 1886. It was agreed that all discussion on the subject should cease for five years, and that a committee of influential “liberty” men should endeavour in the meantime to induce all congregations using instruments to give them up. If their mission was unsuccessful, it was provided that the discussion could be opened again at the end of

three years. This committee met with little success, yet the opposing party did not claim their privilege. At the end of the five years the truce was renewed, but in 1892 the Assembly agreed to "pass from the question," and ever since the subject has been dropped.

2. Tenant Right.—Prior to 1870, tenants were at the mercy of their landlords, who could evict them when they chose. In the year mentioned, Gladstone's Government passed a Tenant Right Act which legalized the Ulster Custom, already noticed. The power of raising the rents, however, was still in the landlords' hands, a weapon that they ruthlessly continued to use.

3. Ballot Act.—The rent question caused a long agrarian agitation. Acts of several kinds were passed in the hope of securing peace. One was the Ballot Act of 1874, which enabled the people to vote secretly. Presbyterians used this privilege against landlord nominees, and secured the return of several of their own denomination to Parliament.

4. Zenana Mission.—The Mission to India, begun at the Union of the Synods, was later on extended to China. The question of work among the women of India called for attention in 1875. In that year a Ladies' Zenana Association was formed, which sent out lady missionaries to work in the zenanas of Hindustan.

5. The Land Act.—Mr. Gladstone came once more into power in 1880. In the year following, a celebrated Land Bill was passed, which secured for tenant farmers fair rents, free sale, and fixity of

into a common fund, the income from the capital thus created would be sufficient to satisfy the claims of all annuitants when supplemented by a Sustentation Fund subscribed by the Church, which it was proposed at once to establish. From this latter Fund it was calculated that about thirty thousand pounds a year might be derivable, a sum which would give each minister not only the amount of his Regium Donum, but also a supplement that would make a total of one hundred pounds a year. The representative laymen present pledged themselves to do their best to raise this sum, in case the ministers agreed to commute in the interests of the Church.

8. Commutation.—The Act of Parliament left it optional with the ministers either to continue to draw the Regium Donum for life or to commute it for a lump sum to be paid at once. With a view to create a permanent fund in the interest of the disendowed Churches, Government encouraged the annuitants to commute by offering a supplement of twelve per cent.

A special meeting of Assembly was held in January, 1870, to consider the position of affairs. If the ministers retained their annuities for life, or commuted them in their own interests, the Church of the future would have a tremendous difficulty to face. A deputation from the Lay Conference appeared before the Assembly and pressed this view upon it. They also informed the Assembly of the resolutions to which they had pledged themselves at their recent

meeting. The ministers, by an overwhelming majority, agreed to commute, and thus they cast into the treasury of the Church a sum of nearly six hundred thousand pounds to which they had an absolute personal right.

9. The Sustentation Fund.—To supplement the income derived from the commutation capital, a Sustentation scheme was accordingly adopted. Every congregation was taxed to pay as a minimum contribution six shillings a year for each stipend payer, or one penny a week for each communicant. The scheme succeeded fairly well. Though it has never yet realised the expectations of its founders, yet it disappointed the predictions of those who opposed it. It was a wise scheme in a dangerous crisis, and it helped the Church over an alarming difficulty, and sent her on her way rejoicing.

QUESTIONS.

1.—Describe the Revival of 1859.

2.—State some of its results.

3.—What led to the formation of the Sabbath School Society?

4.—When was Magee College opened?

5.—Give an account of the founding of the Orphan Society.

6.—How was disendowment viewed in the Assembly?

7.—What was the business of the Lay Conference of 1869?

8.—What do you mean by Commutation Fund?

9.—Give a short account of the Sustentation Fund.

opening of Magee College, Derry. It was decided that the chosen professors, arts and theological, would all have to sign the Confession of Faith according to the Assembly's formula. In the following October the College was opened for the reception of students.

5. Orphan Society.—There were frequent public and private complaints that the Presbyterian Church had no general fund for the support of the orphans of her poor. The cause was first openly championed in 1865 by the Rev. Robert J. Arnold, of Dunmurry. His brother, Dr. Wilberforce Arnold, was deeply impressed by the subject, and issued an appeal in the "Evangelical Witness" and "Missionary Herald." There was a large response, which led to the formation of the Presbyterian Orphan Society, the first meeting of which was held in 1866. The Rev. Dr. William Johnston was chosen secretary, and worked with such zeal that the Society was a great success.

6. Disendowment.—The question of the disestablishment of the Episcopal Church began to attract attention in 1867. The Liberal party wished to remove all religious endowments in Ireland. The Conservatives advocated universal endowment. At this time the latter party was in power, with Lord Derby as Prime Minister. He resigned in March, and Disraeli assumed office. A deputation from the Assembly waited on him. He told them that the endowment of the Presbyterian Church was in-

adequate, and that he would increase it if he came back with a majority from the elections soon to follow.

At the Assembly a resolution, protesting strongly against the withdrawal of the *Regium Donum*, was proposed. Dr. Cooke, bowed with years and infirmity, seconded it. The Liberal party in the Assembly moved an amendment in favour of the impartial disendowment of all religious denominations. A long debate followed, but the amendment was lost by a majority of thirty. It was significant, however, that almost a hundred ministers and over eighty elders failed to vote. They were afraid that their people might charge them with voting away the *Regium Donum*.

A General Election took place in the following November. The Liberals were returned to power, with Gladstone at their head, pledged to the disestablishment of the Episcopal Church and the abolition of all religious endowments in Ireland. The Government had no difficulty in passing an Act to this effect in 1869, whereby the Episcopal Church was disestablished, the Presbyterian Church disendowed, and the grant withdrawn from the Roman Catholic College at Maynooth.

7. The Lay Conference.—A very notable gathering of Irish Presbyterian laymen was held at Belfast in September, 1869. It met in Linenhall Street Church. The chief speaker was Mr. Thomas Sinclair, who propounded a scheme, according to which, if the ministers would commute, or cast their compensation

Churches, together with the Assembly's Committee, was adopted, and in 1899 the Assembly sanctioned it for use in its congregations.

10. Twentieth Century Fund.—The Synod of Dublin presented a memorial to the Assembly in 1898, requesting it to form a "Twentieth Century Fund" for the spread of the Redeemer's Kingdom. A committee was appointed, with the Rev. William M'Mordie and Mr. Thomas Irwin as conveners. The sum aimed at was one hundred thousand pounds, seven tenths of which were to be expended on the Church at home and the remainder on foreign work. After much labour and diligent organization, the object of the Assembly was realised.

11. Assembly's Buildings.—For many years—even before the Union of the Synods in 1840—the idea of a Hall for general meetings was discussed. The Synods, and subsequently the General Assembly, were accustomed to meet in churches, which were ill-adapted for such a purpose. From time to time the question of a central hall and offices, as a visible home of the Church, was revived. Various schemes and plans were thought of, but they came to nothing. By 1893 the Central Presbyterian Association had grown in numbers and influence. Their premises in May Street were wholly inadequate. With the hopeful enthusiasm of youth, they brought a proposition before the Assembly for the erection of a suite of rooms and an Assembly Hall. The proposal was favourably received and the project launched. A

historic and central site was procured—that of Old Fisherwick Place Church. Plans were duly made and adopted, and the building was begun. At a cost of eighty thousand pounds, the great Church House, containing every necessary requirement, stands right in the centre of Belfast, a thing of beauty in the architecture of the city. It was opened on the fifth of June, 1905, by his Grace the Duke of Argyll, than whom, as the representative of a noble Presbyterian line, no better choice could have been made.

12. Honoured by the State.—The history of the Irish Presbyterian Church reveals her fierce struggle for the truth in the face of long continued opposition. She was oppressed by hard laws sanctioned for the most part by the monarchs of these realms, and carried into effect by the representative of the Crown in this land. But by her steadfast adherence to the Word of God she rose superior to all persecution, broke down all opposition and forced her way to honourable recognition. An occurrence, unique in the history of our Church, and which rendered the Assembly of 1906 a memorable one, bears witness to this. Their Excellencies the Lord Lieutenant and the Countess of Aberdeen visited the Assembly, and thus revealed their interest in the work and welfare of the Church. The Assembly extended a hearty welcome to them in their representative capacity, and as members of the Church of Scotland. His Excellency addressed the House, and expressed his desire for the prosperity of the Church.

13. The Old Age Fund.—An important feature of the same Assembly was the establishment of a Fund to provide for the aged poor of the Church who may be unable to support themselves. This charitable scheme was laid before the Assembly by the Rev. John M'Ilveen, of Belfast, and was immediately recognised as being pre-eminently expressive of practical Christianity, and as tending to bind together the rich and poor of the Church in one great brotherhood.

QUESTIONS.

1.—Account for the terms “liberty party” and “purity party.”

2.—What was the force of the Tenant Right Act?

3.—How did the Ballot Act help Presbyterians?

4.—What was secured by the Land Act of 1881?

5.—How did Irish Protestants view the Home Rule Bill?

6.—When was the Church Hymnary adopted?

7.—What was the aim and extent of the Twentieth Century Fund?

8.—Write a short account of the Assembly's Buildings.

9.—What rendered the Assembly of 1906 memorable?

IRISH
PRESBYTERIAN CHURCH.

PART II.—PRINCIPLES.

POLITY.

CHAPTER I.

THE CHURCH.

1. The Church Defined.—The word “Church” is used in various ways in the New Testament. Sometimes it is applied to a body of believers gathered together in a private house, as in the house of Nymphas (Col. iv. 15). Sometimes it is used to denote the Christian congregation of a city, as “the Church of God which is at Corinth.” At other times it is taken to include the whole body of professing Christians throughout the world, as when we read that “great fear came upon all the Church” (Acts v. 11).

In its broadest acceptation, the Church consists of all the people of God out of every tribe and nation, who, in past ages, have taken hold of the promise of mercy, or who in the present time enjoy the life of grace, or who in the future shall “live by the faith of the Son of God.” It includes the redeemed in glory,

commonly called "the Church triumphant;" and "the society of the faithful that now dwell upon the earth," commonly called "the Church militant;" and all who in the future shall become partakers of everlasting life.

The Church so defined is called "the Church invisible," because the work of grace as a whole is only discernible by God and not by man. That part of the Church which touches earth, and takes upon it form and organization, is called "the Church visible," and it is with its attributes and nature that we are chiefly concerned.

2. The Visible Church.—We may define the Visible Church as the communion of Christian disciples, together with their children, living under an organization instituted by Christ as Head and governed by appointed officers led by His Word and Spirit. Its work is to preserve believers in living union with the Saviour, and to lead unbelievers to the knowledge of the true God and Jesus Christ whom He has sent. The Church receives men into fellowship, endeavours to build them up in faith and knowledge, exhorts them to the practice of religion, rebukes them when they fall into sin, and excludes them if they persist in evil courses. So constituted, the Church is *one*, because it has "one Lord, one faith, one baptism." It is called *holy* because it is dedicated unto God; *catholic* because it embraces all mankind in the bosom of its love; *apostolic* because it has received its origin and doctrine at the hand of the apostles through the revelation of the Holy Spirit.

3. Government of the Church.—For two centuries after the crucifixion of Christ, while the Church was yet small, there were no questions as to its form or order. But when it had grown strong in several countries and was surrounded by new circumstances, different conceptions as to the form of Church government began to be entertained. These diverging opinions finally expressed themselves in three great forms of Church organization, commonly known as Prelacy, Independency, and Presbyterianism.

Prelacy, represented by the Roman Catholic, Greek, and Anglican Churches, asserts that there are different orders among the clergy, the lower being subject to the higher ; and it strongly emphasizes the distinction between the clergy and the laity.

On the other hand, Independency refuses to admit a difference in rank among ministers, and holds that each congregation is, under Christ, subject to no external jurisdiction. All matters of congregational interest are settled inside the congregation by the office-bearers and members without appeal to any higher authority.

Presbyterianism is that form of Church government exercised by officials, called presbyters or elders, among whom there is no distinction of rank or order, but who submit in matters of congregational import to the rule of their brethren in the eldership met in graduated Church courts known as Session, Presbytery, Synod, and General Assembly. There is the right of appeal from a lower court to a higher.

4. The Presbyterian Church.—The term Presbyterian is a broad and far-reaching one, embracing many separate ideas. It suggests to us not only a certain mode of Church government, but also peculiarities of doctrine and worship. With regard to all these, the Presbyterian Church accepts Chillingworth's great principle that the Bible, and the Bible alone, is the religion of Protestants. And while it admits that the teaching of the Word of God is not so definite in regard to questions of form and order as it is in matters of doctrine, yet the Scriptures are sufficiently clear and explicit to be a rule to the Church. The Presbyterian Church also maintains that its forms are approved by their tendency towards spirituality of worship, and by the freedom and vitality they secure.

By thus founding its claims on the impregnable rock of Holy Scripture, neither the subtleties of reason nor the voice of tradition have any place in the principles of the Presbyterian Church. It teaches that all vital knowledge as to form and doctrine is contained in the Word, and it can thus dispense with the glamour of supernatural grace claimed by such doctrines as "priesthood" and "apostolical succession." Its ministers hold their appointment to office through no miraculous endowment, no extraordinary gift, no transformation into something higher and holier by the imposition of hands that have usurped sacerdotal power. They are called to their sacred office by the voice of God in their hearts—for they

know that He alone can bestow grace—and that call is ratified by the appointment of the people whom they represent.

In worship, Presbyterians avoid set forms; in doctrine, their motto is, “To the law and to the testimony.” They repudiate a fixed liturgy as unequal to meet the varied and varying needs of sinful men. They hold by the open Bible, and endeavour to translate its truth in such a way that the people may be kept free from error, and may worship God in spirit and in truth. They believe in the priesthood of believers, and labour to make all conscious of their individual and immediate responsibility to Him Who redeemed them with His own precious blood.

QUESTIONS.

1.—How is the word “Church” applied in the New Testament?

2.—What is the “Invisible” Church?

3.—Define the “Visible” Church.

4.—What is the work of the “Visible” Church?

5.—Enumerate the different forms of Church Government?

6.—What is Prelacy?

7.—What is Independency?

8.—What is Presbyterianism?

9.—State briefly the basis and chief tenets of Presbyterianism.

CHAPTER II.

OFFICE-BEARERS.

1. Elders in the Jewish Synagogue.—The eldership is the basis of the Presbyterian system of Church government. This office is of very ancient date, reaching back at least to the time when Israel was in bondage in Egypt. Out of the burning bush came the command to Moses, "Go, and gather the elders of Israel together." So that when Moses went into Egypt to deliver Israel he found an eldership, with recognized authority, through whom he and Aaron carried on negotiations with the people.

From this time on we read of elders in many books of the Old Testament, and when we come down to the time of Christ we find the office still existing in connexion with the synagogue.

Thus the Lawgiver passes away, and the rule of the Judges and Kings comes to an end, even the old race of Prophets expires with Malachi, and the Jewish nation, ritual, and temple themselves disappear, but the eldership still remains, the one enduring office in the Church of God. How it was introduced into the Christian Church will duly appear.

2. The Apostles.—In the Gospels and early chapters of the "Acts of the Apostles," the leading officials in the Church were those known as Apostles. We have definite information as to their selection by Christ Himself, how they were endowed with supernatural gifts, and were specially instructed that they

might preach the Word and found the Church. Their distinctive qualifications were that they must have had personal converse with Jesus, and be able to bear testimony to His resurrection. And so, with this intimate knowledge and miraculous power, they went out to evangelize the world, administer the sacraments to their converts, and exercise discipline over them.

At first, the Church was very small—individuals here and there in Jerusalem and the neighbourhood, who met in a private house for worship. But soon the labours of the Apostles met with great success, and after Pentecost the work grew so rapidly, and in so many places, that the Apostles found it necessary to delegate certain duties to others that they might be more effectually performed. These assistants were always men who had given evidence of pre-eminent gifts such as qualified them for holy service. Among the number appointed to this ministry were Barnabas, Timothy, and Mark. We also find that when the Apostles were fully occupied with spiritual work they proposed that deacons should be appointed who might attend to the temporal affairs of the Church, and leave them the more free to preach the Word.

The Apostles, in so far as they were inspired and endowed with supernatural gifts, passed away in time, and with them the special functions they performed. But in so far as they were preachers of the Gospel and pastors of churches, they have still their successors in the lawfully ordained ministry of the Christian Church.

3. Special Gifts.—It must not be forgotten, however, that, in addition to the Apostles, the early Church was rich in men possessed of special gifts, such as prophets and evangelists. This accounts for the fact that there is so little reference in the New Testament to regular and recognized office in the Church. So long as the Christian community had sufficient of these men, extraordinarily endowed for edification, the need for congregational teachers and rulers was little felt, and regular offices were not established. These extraordinary officials, whom "God had set" in the Church, were recognized by all as having the right to impart instruction, and to rule, because of their miraculous power and supernatural endowments. It will be easily seen that these special agents were indispensable in the evolution of the Christian Church.

4. Growth of Office.—But the Church grew very rapidly, and these specially-gifted men were unable to overtake the work. Need was therefore felt for an office that would maintain spiritual teaching and rule in the individual congregations, and so the old feature of the eldership in the government of the Jewish Synagogue was naturally and easily adopted by the Christian Church, which at first was largely composed of Jewish converts. At this early stage the essential mark of the elder's office was ruling in a spiritual sense. The elders comforted, rebuked, admonished, and did good in a general way, as God gave them opportunity.

But when the evangelists and men of extraordinary gifts, who went round the churches, grew scarce, and in time passed away, it gradually devolved upon the ruling elders in each congregation to supply ordinances for the people. At first, one or more, or all the elders preached, as occasion required. But soon it was found more to edification that some one of them should be set apart to the particular work of teaching, and duly installed as bishop, pastor, or minister of the congregation. He, in conjunction with the other elders, ruled the congregation in pure and simple Presbyterian form, and for nearly two centuries after the crucifixion of Christ this was the character and condition of the Church.

5. Offices in the Church.—It must be remembered that organization with duly defined offices began very early in the history of the Church. The clearest teaching regarding these offices is found in Paul's pastoral epistles to Timothy and Titus. Paul and Barnabas had made a missionary tour in Asia Minor, and many converts had been gathered in. But Paul wisely allowed the new believers time to become more established in their faith. On his return journey with Barnabas, after "confirming the souls of the disciples," they "ordained elders in every Church"; not one, merely, but a number of equal elders to rule it. The same method was adopted in Crete. After the mission there, Titus was left till time had proved the work, and then Paul wrote to him to select and ordain "elders" in the several congregations. Similar

communications were sent to Timothy, at Ephesus. He had remained there to confirm the Church, and two letters were sent instructing him in its further organization. And in these three Epistles we find unmistakable evidence of an official ministry of two grades, the one, for oversight in spiritual matters, called the "presbyter" or "elder," the other, for subordinate service, called the "deacon."

6. The Ruling Elder.—In the New Testament the elders are also called "bishops," "pastors," and "overseers." They were chosen on account of their superior faith, knowledge, prudence, and integrity. The power exercised by them was that of the Church which they represented, and for which they acted. In their official capacity, their acts were the acts of the Church.

In addition to the duties already named, ruling elders are now expected to assist the minister to train the young, admit communicants to the Lord's table, encourage the observance of the Sabbath, and exhort the people to attend public worship. By their general walk and conversation they are to set an example to the people in godly speech and behaviour.

At the same time, they have a still more extended range of service, and are entitled to sit in all Church courts, and jointly deliberate with the teaching elders on matters concerning faith, order, and discipline in the Church.

7. The Teaching Elder.—We have already seen how the office of teaching elder was necessitated by

the growth of the Church. As the Church expanded the need was felt of having a distinct order of men, possessed of special and suitable gifts, to maintain the regular ministry of the Word in the congregations.

The duties of the teaching elder are those of the ruling elder, but, in addition, he is specially set apart to the pastoral office, and granted time and facilities for the study of the Scriptures, that he may rightly divide it unto the people. In the New Testament he has no priestly name or function, but is merely called "minister," "servant," "steward," "messenger," or "preacher." His official titles are "overseer" and "presbyter," which are nowhere regarded in the New Testament in a sacerdotal sense.

The power of the teaching elder includes that of ordination, that is, to set apart those who seem possessed of gifts necessary for the discharge of the duties of the eldership, and to authorize the entrance of such into office. Timothy was ordained by the laying on of the hands of the Presbytery.

At this point it may also be stated that to the elders, as a whole, belongs the right to establish constitutional rules in accordance with which the power vested in the Church may the better accomplish its object. They can also prepare an authoritative statement of doctrine, a directory of worship, and prescribe the terms upon which applicants may enter and members may remain in the communion of the Church.

8. Equality of Office.—The Lord Himself forbade

the assumption of pre-eminence among His followers. It will be remembered how the mother of James and John desired special distinction for her sons, and how Christ rebuked them for such ambition. He said to His disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister." (Matt. xx.). And as the apostles were instructed to preserve equality, the same rule must obtain among elders and deacons.

Concerning the elders, the various names applied to them in the New Testament are now universally admitted to represent identical offices. Several passages of Scripture make this clear. We quote from the Epistle to Titus: "Ordain elders in every city . . . if any be blameless . . . not accused of riot or unruly. For a bishop must be blameless as the steward of God." Here the words "elder" and "bishop" are used interchangeably, showing that the latter has no pre-eminence over the former, but that they are one and the same office.

Other passages draw a distinction between the rulers and the ruled, but there is never any distinction made among the "overseers" who hold pastoral office in the Church. Just as Jesus Christ forbade His Apostles to seek honour or authority one over the other, so it must be assumed that they in turn taught those appointed by them to offices in the Church, the

doctrine of equality. Further proof, if such is necessary, may be found in the beginning of the Epistle to the Philippians where Paul salutes the "bishops and deacons." "Elders," office-bearers of such importance in the Church are left unmentioned, simply because "bishops" was another name by which they were known to him. Again, when Paul was setting out on his last journey to Jerusalem (Acts xx.), he summoned "the elders of the Church" of Ephesus to Miletus, and there he addressed them as "overseers" (ver. 28), that is, "bishops," and thus we have one and the same office designated by the words "elders" and "bishops" as equivalent terms.

From this evidence, and much more of a similar character that might be adduced, we must conclude with Neander, "It is certain that every church was governed by a union of elders or overseers chosen from among themselves, and we find among them no individual distinguished above the rest." This equality of the elders also involves the question of Apostolical succession with which we now propose to deal.

9. Apostolical Succession.—The Prelatists assert that the Apostles ordained successors to whom they imparted a special grace, and that an unbroken line of spiritual pedigree may be traced through their successors down to the present day. They maintain that the commission which the Apostles received from Christ is the exclusive privilege of those so ordained, and carries with it some mysterious grace or power

that has been transmitted, and can only be transmitted, by such ordination.

10. Objections to this Doctrine.—The objections to this theory are many and conclusive :—(a) It must be borne in mind that the Apostles represent the foundation period of the Christian Church. For this purpose their office was special and temporary, marked by extraordinary gifts and unique endowments. They had seen the Saviour and witnessed His resurrection. To them was also given power to work miracles, together with a special inspiration and an infallible knowledge of the Divine will. Their successors can lay no claim to these endowments. (b) The theory of apostolical succession is also disproved by the manner in which Matthias and Paul were appointed. The former was chosen to fill the place of Judas, who by transgression fell, and, in remorse, committed suicide. It was God's special appointment and prophecy that another should take his office. Two candidates, qualified by having seen the Lord, were set forth. Prayer was duly offered up for guidance, and the assembled Christian brotherhood cast lots. Thus, under the leading of the Holy Spirit, Matthias was chosen, and the number of "the Twelve" was made up. That the case had something special about it is evident from the fact that when James, the Apostle, was put to death no attempt was made to elect a successor.

Concerning Paul's case, the Apostle himself claims to possess the necessary qualifications. He asks, "Am

I not an apostle? Have I not seen Jesus Christ our Lord?" (1 Cor. ix. 1.) And in another place he says (1 Cor. xv. 8), "He was seen of me also as of one born out of due time." And we know how Paul had the special inspiration and the miraculous power and the seal of his ministry in the many souls who were his "work in the Lord."

Several other distinguished servants of Christ are called Apostles, such as Barnabas, James, the Lord's brother; Titus, and Silvanus; and some distinguished theologians make no distinction between them and those already named. It is very probable that many of this general apostolate may have seen the Lord, but the question is whether they received a direct call from Christ, as the Apostles believed Matthias had, through the casting of lots, or Paul claimed to have received from the open heaven. Wanting this proof, it seems safer to conclude that they were only Apostles in a secondary sense, and in some respects not to be ranked on the same level with the Apostles proper.

(c). We would also point out that Christ never even hinted to the Apostles that it was their privilege to ordain others to that office. He reserved the selection of His special messengers as His own prerogative. And it is noticeable that Paul often repudiates all human authority in such choice by words like these, "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead.)" It was the Lord's office to select

His agents, endow them with power, and send them out. It was He who sent out the seventy. On one occasion the Apostles saw one whom they considered unauthorised casting out devils in Christ's name, and they forbade him. But Christ reproved them and said, "Forbid him not," showing that it was not theirs to decide who should, or who should not, carry on the work of the Lord.

(*d*) History is against the theory of apostolical succession. The line of descent cannot be traced. It can even be proved that some English prelates never received ordination at the hands of a bishop. In the Romish Church, through which the alleged succession comes, there are numerous inconsistencies that impair the theory. Many of those who filled the Papal chair were men of infamous lives. More than one Pope repealed the decrees of former Popes and thus vitiated the so-called "unbroken line." One Archbishop of Canterbury never received ecclesiastical consecration. In fact, the history of apostolical succession reveals a long list of irregularities which in themselves go far to confute the doctrine.

11. The True Succession.—The Apostles' functions were of two kinds, extraordinary and ordinary. We have already indicated the nature of the former, the latter embraced the subordinate offices of ruling and administering. It was to these that they appointed fellow-labourers, called elders and deacons. Such office-bearers were the permanent need of the Church, whereas the apostleship, with its extraordinary endow-

ments, was temporary—only demanded by the circumstances of the times. The office from this extraordinary side expired with the Apostles themselves. There were special gifts in it that could not be transmitted to successors, nor do the Apostles ever profess to have transmitted them. Hence we conclude that the establishment of a line of succession, maintained by an uninterrupted series of ordinations, was never contemplated by the Apostles. “Successors” they had none, in the doctrinal meaning of the term. They were chosen and appointed by Christ, for a special work that would never need to be done again. It was theirs to testify of Christ as personal witnesses, especially to the fact of His resurrection, and to found the Church. For this purpose they were largely endowed with peculiar gifts, entrusted with miraculous power, and enriched with infallible knowledge. These gifts were not transmitted, and neither was the office. It ended when the Apostles died.

The bishops and clergy of the Church can be called the successors of the Apostles only in so far as they have the mind of Christ and are called to their office by His Holy Spirit.

12. Minister or Priest.—The erroneous doctrine of apostolical succession has been a fruitful source of misleading ideas and practices that have hindered the free course of the pure Word of God. It claims for the clergy that they are men set apart by a special ordination, in virtue of which they have been made

the depositories of grace and salvation so that their intervention is necessary to the bestowal of spiritual blessing, the proper worship of God, and the right administration of the sacraments. According to this doctrine only those so ordained can bestow God's covenanted grace upon other men; only by them can approach be made to Christ, as they have the power to remit or to bind sins; and it is perilous to seek Christ except through them. They even arrogate to themselves the power to change the bread and wine of the communion into the real body and blood of the Lord, and so re-enact the great sacrifice of the cross.

Against such doctrines the New Testament affords abundant explicit proof. It never mentions priestly officers with such powers, but teaches us to believe in the priesthood of all believers. "For through Him (Christ) we have access by one Spirit unto the Father." And as to the priestly function of remitting sin, Paul writes, "There is one God, and one Mediator between God and men, the man Christ Jesus." And concerning the perpetual sacrifice of the Mass we have emphatic contradiction in the Epistle to the Hebrews which teaches us that Christ "needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once when He offered up Himself."

Many other passages might be quoted to disprove all the priestly functions that apostolical succession claims, and to show that no man has a right to

constitute himself a priest in a peculiar fashion apart from the main body of believers.

13. Priesthood of Believers.—One of the great principles of Protestantism is the doctrine of direct access to God through Jesus Christ. The privileges of ancient Israel were great, but there was no access for them to God without a human mediator in the person of the priest. The New Testament, however, teaches clearly that all who have faith in Christ, and are regenerated by the Holy Ghost, are “Kings and priests,” “a royal priesthood,” who can at any time approach God by the Saviour. “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet. ii. 5).

In the Jewish worship the high priest, once a year, went alone into the most holy place of the Temple. But now Christ, our Great High Priest, has gone into the Holy place so that all His followers have free access to God through him as Mediator. Nor do they go empty-handed, for as real priests they carry sacrifices with them. “To do good, and to communicate, forget not; for with such sacrifices God is well pleased” (Heb. iii. 16). And these sacrifices are not for the pardon of sin, for it has been remitted already. They are the sacrifices of consecration, of devoted service, of pure hearts, which are more pleasing to God than all the sacrifices of the Temple.

14. Ordination.—If we cannot admit that the

minister is an officer specially endowed by the laying on of the hands of another minister, then whence, and in what manner, does he obtain his office? The call of Paul and Barnabas will serve as an illustration in reply to the question asked. Their call came from the Holy Spirit, and was recognized by the brethren in the ancient and graceful custom of laying on of hands. From this we deduce that the call to the ministry, and the fitness for the same, are prior to, and independent of, the act of ordination. The gift of grace has been already bestowed by God, and the laying on of hands is only the outward recognition of one who has been inwardly called by the Holy Spirit to the work of the ministry. Nor are the hands those of one man merely, but the hands of the Presbytery, as in the case of Timothy. In this way the Church as a whole, so to speak, recognizes that the one ordained is a teacher, guide, and servant of the people, and not a lord over God's heritage.

As originally employed, there was nothing in the laying on of hands to suggest the idea of conferring grace. It was only a natural and affectionate accompaniment of any act of blessing. When Jacob laid his hands upon the heads of Joseph's children, or when Ananias put his hand on Paul at the time he restored his sight, or when Peter and John laid their hands on the Samaritan converts and prayed that they might receive the Holy Ghost, it is not suggested that this was the means by which actual and efficient

grace was conveyed. It was only a brotherly recognition of the presence of the Divine blessing.

With the lapse of years, the spirit of clerical usurpation fostered the idea that the laying on of hands was in itself the act of consecration. From this, in turn, sprang the notion that in the act of ordination there was a conveyance of supernatural grace in some mysterious way, and an investiture with sacerdotal powers and prerogatives.

15. Deacons.—Very early in the history of the Church it became apparent that besides the purely spiritual ministry, another order of officers was necessary to take charge of the temporal and secular work of the congregation. In Acts vi. we have an account of the election of seven men to supply this want in the Church at Jerusalem. The Greek section of the congregation complained that their widows were not getting a fair share of the Church's gifts for the poor, whereupon the Apostles called upon the members to choose seven men who might take entire management of those temporal affairs. These seven were duly ordained and appointed to the ministry of tables, leaving the Apostles free for "the ministering of the word and prayer."

The name "deacon," which means "servant," was not given to those appointed at first, but it arose in due time, probably as the office came to be established in other places, and as the temporal affairs of the Church began to require increasing attention.

The Prelatic Churches make the deacon a third

order of the ministry, pointing out that Stephen and Philip, two of the first deacons, were preachers of the Word. We maintain, in reply, that this work of preaching was not involved in the office, but was performed by them merely as gifted Christian men. The early deacons were chosen because they were "men of honest report, full of the Holy Ghost and of wisdom," and it was owing to these qualifications, and not because it was a function of the deaconship inherent in the office itself, that they laboured in preaching and exhortation.

Another fact that disproves the Prelatic view of the deacon's office is the existence of women in the order, for example, "Phebe, a servant (or deaconess) of the Church which is at Cenchrea." Women were admitted to the office because it did not require the gift of preaching, which they were forbidden to exercise, but only such duties as women might quietly and effectively discharge.

It may also be objected that the deaconship was not a spiritual office in any other sense than that spirituality was expected of all true Christians. They were to apply spiritual principles in the management of secular affairs, but this is the duty of all members of the Christian Church. But some Christians have a higher reputation than others for an integrity and wisdom that lift them above suspicions of partiality. These are the class qualified to hold the deacon's office.

It must be noted that the office is not the same as

the congregational committee of management. This is not recognized by ordination, and only holds office for a specified time. But the deacon's office is a permanent one, duly ratified by ordination, and is thus an ecclesiastical office as truly as that of the presbyter or elder.

QUESTIONS.

1.—Give a short account of the Eldership in the Old Testament Church.

2.—What were the special qualifications of the Apostles?

3.—What other extraordinary offices were known to the early Church?

4.—Account for the growth of the ordinary offices of the Christian Church.

5.—What were these offices, and indicate their duties?

6.—By what other names are "elders" known in the New Testament?

7.—What are the special duties of the teaching elder?

8.—By what other names is he known in the New Testament?

9.—Prove from Scripture that "elders" were of equal rank?

10.—What is meant by Apostolical Succession?

11.—State some leading objections to this doctrine.

12.—What qualifies for the true succession?

13.—What pronounced error arises out of the doctrine of Apostolical Succession?

14.—Disprove the idea of priesthood from the New Testament?

15.—What is meant by the priesthood of believers?

16.—What sign is employed in ordination?

17.—Indicate briefly what the sign implies.

18.—Under what circumstances was the office of deacon instituted?

19.—What error do Prelatists commit concerning deacons?

20.—Is the office a spiritual one in any special sense?

21.—What were the duties of the deacons?

CHAPTER III.

CHURCH COURTS.

1. Headship of Christ.—We have already found that the Church is the Kingdom of God visible upon earth. Its alone Head is the Lord Jesus Christ, the Author of its being, the Source of its authority, and the Fountain of its grace. To this Headship Christ maintains exclusive right, and neither delegates it nor divides it with any other. This is clearly taught in the Scriptures; hence, the Roman Catholic doctrine of the Pope being head of the Church, and the Anglican one of Christ sharing it with the King, are altogether erroneous. As Head of the Church, Christ has supplied it with government and laws, which are either clearly stated in His Word, or can be easily deduced therefrom by good and necessary inference.

2. The Idea of Government.—In the material world we have evidence on every side that our Heavenly Father has made all things subject to law. It behoves us also to think that He did not leave His spiritual kingdom without form and government. Nor is it enough to say that the Church is governed by Christ as Head. We seek something more definite than that—a government that has assumed a certain form, and is administered by suitable and accredited agents.

Christ's proclamation of His "Kingdom" implies such government, and other declarations of His

enable us to grasp the form and spirit of His "Kingdom." He proclaims Himself not only its Head, but its authoritative Teacher, its source of power, and its final Judge. He has laid down the conditions of admission into this "Kingdom," has promised rewards for faithful service, given seals of membership in the sacraments, and appointed offices through which the laws of His "Kingdom" are administered.

These offices are filled by office-bearers chosen by His people, under the guidance of the Holy Spirit, and upon these elected office-bearers devolves the authority associated with their several offices. Hence, the Church "is built upon the foundation of the prophets and apostles, Jesus Christ Himself being chief cornerstone; in Whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

3. Principle of Government.—The principle at the foundation of Church government in the New Testament is that of delegated authority. With the Christian people lies the right of union and organization into a congregation, which elects its own officials and transfers its authority to them. God calls and prepares His servants with fitting gifts, but the choice of office-bearers from these is left to the people who are to benefit by their ministrations.

For the first two centuries of the Christian Church, these office-bearers were "elders" and "deacons" elected from approved candidates by popular vote. But when Prelacy arose it deprived the people of this

popular right, and put the authority to nominate office-bearers into the hands of the clergy. With the Prelatists, the Church exists for the clergy, and not the clergy for the Church.

In the Presbyterian Church, the authority of the congregation, delegated to its elected elders, is exercised in a Court commonly known as the Kirk-Session, or simply the "Session," where the elders deliberate and provide for the welfare of the congregation. Several Sessions joined together constitute a Presbytery, which is the highest Court known to the Presbyterian system. The Synod, composed of a number of Presbyteries, is merely the Presbytery of a province; and the General Assembly, which embraces all the Provincial Synods, is only the Presbytery of a nation. This arrangement has been suggested by convenience, and throughout the entire system the principle of delegated authority rules. Each Court is subordinate to that above it, which can supervise and review the proceedings of the Court or Courts below.

Presbyteries, in the widest acceptation of the term, are now composed of representative elders. Though all elders are equal in rank and official power, and have equal right to sit in Church Courts, for convenience it has been agreed that only part of them shall at one and the same time exercise that right. In the Irish Presbyterian Church, it has long been the custom for two elders, the minister or teaching elder, and a ruling elder, to represent their congregation in the Presbytery.

4. Membership of Church Courts.—We have already named the Courts of the Church, and now proceed to deal with their membership. The indispensable qualification necessary to any one who would sit in a Church Court is that he holds the office of elder. Membership is one of the privileges of that office. The Independents or Congregationalists object to this, and hold that the power in the Church belongs to the whole body of the Christian people, and that it is their privilege to deliberate on matters of order and discipline in a general gathering of the congregation. But New Testament teaching yields no support to this view. It often mentions “rulers” in the Church, which implies that there were those who were not rulers but the ruled. The people by electing office-bearers do not give away their popular rights, but delegate them to office-bearers in whom they have reason to confide, and who, they believe, will faithfully perform the duties entrusted to them.

5. Ministers as Presidents.—It will be noticed that the president of Church Courts is generally a minister or teaching elder. To this custom the objection has been raised that it is contrary to the Presbyterian principle of equality. But let it be remembered that the precedence of ministers is simply a matter of arrangement and not of superiority. The teaching elder occupies this position, not because he has any official power beyond the ruling elder, but because of the fitness which his education and the purely spiritual character of his calling give him.

There is no absolute objection to a ruling elder presiding over any Church Court, but there are occasions demanding functions which, as a general rule, are best performed by ministers, and the anticipation of these occasions has had much to do in perpetuating the arrangement that teaching elders should preside in Church Courts. For example, when a Church Court has reached a conclusion that requires a formal and solemn deliverance, speaking generally, that function will be best performed by a minister or teaching elder. Hence, as a matter of arrangement and convenience, the presidents of Church Courts are generally ministers, because by virtue of their office they are competent to discharge all the duties and execute all the findings of the Court over which they preside.

6. Validity of Church Courts.—The Congregationalists have always protested against Courts of review, holding that the congregational meeting alone has sole power to determine and regulate the congregation's affairs. Even when they do admit Church Councils, they maintain that the powers of such should be confined merely to offering advice. In seeking Scriptural support for Church Courts, as we hold them, we turn to Acts, chap. xv., which describes the Council at Jerusalem. A difficulty regarding Judaism had arisen in the Church at Antioch. The local parties had discussed the case, and were unable to reach a unanimous conclusion. Accordingly, the matter was remitted to the Church at Jerusalem for authoritative decision. A Council, composed of

apostles and elders, was called, and a Church Court duly constituted. That they did not merely sit as advisers is proved by the fact that the decrees of the Court were sent as authoritative declarations to other Churches which had asked for no decision on the question in hand. And that the decrees were not the inspired decisions of the Apostles is evident from the fact that so eminent an Apostle as Paul—who could have given an oracular declaration at Antioch if such were wanted—referred the matter to the Council at Jerusalem.

It is also objected that the decrees were sent forth in the name not only of the Apostles and Elders but also of the “brethren.” That the “brethren” were present and concurred in the decision is undeniable, but that they did not speak at the meeting, or deliberate on the question, is equally clear from the narrative. It should be noticed that the matter was not originally referred to the “brethren,” but to the apostles and elders (ver. 2). Also that the decrees are not said to have been ordained of “brethren,” but “of the apostles and elders which were at Jerusalem” (Acts xvi. 4). The “brethren” are mentioned along with the apostles and elders, in the letter containing the decision, for two reasons, as an act of courtesy, and to emphasize the decrees by showing that all the Christians at Jerusalem were unanimous on the matter.

It should also be noticed that the tone of the decrees is not that of advice, but of authority. They

were sent to other Churches as precepts which had been ordained for them to keep. Their obligatory character shows that they were issued by a Council conscious of judicatory power.

7. Advantages of Higher Courts.—That the higher Courts have several advantages of extreme value will be easily seen. They make it more certain that justice will be done to the individual. Congregations, like all small communities, are liable to prejudice, and local feeling may cause office-bearers unconsciously to become partisans. Moreover, relationships or similar circumstances may influence them to the miscarriage of justice. Even if they are not prejudiced, the parties in the case may think them so, and thus their decision will lose its moral effect.

Again, larger Courts represent more intelligence and are more likely to include those who have special knowledge in many departments. Cases often arise where such knowledge is required and might not be found in the Session.

The larger Courts also foster the idea of unity in the Church. We are taught that believers are "members one of another," not only in the small prayer-meeting but in the most comprehensive idea of the Church. And the Presbyterian system of Church government by a gradation of Courts is well calculated to show how all the members are bound together under the same accepted standards.

8. The Session.—The earliest court in the Christian Church was that composed of the elders of the

congregation, which we call the Session. Primarily, its main duty was discipline, for in those days the Church was surrounded by the corruptions of pagan life. Hence, the question of personal purity engaged the elders more than the doctrines of a creed. It is uncertain whether the Session at first included all the office-bearers of the several congregations in one city, or only those in a single congregation; but no matter which, they were a court of discipline.

The Session of to-day consists of the minister and elected elders of the congregation. The number elected varies according to the size of the congregation, and their jurisdiction as a Session extends only to the Christian community by which they are elected. The prime object of the Session is to advance the spiritual interests of the community over which it rules. To this end it must keep in touch with the membership of the congregation. The communion roll is in its custody, and it can revise it by adding names or removing them. It is in the Session's power to admit to or remove from Church membership. It also determines to whom the ordinances of baptism and communion are to be administered. Over the minister it has no jurisdiction, but it is its duty to see that he performs all his offices in a regular and proper way.

9. The Presbytery.—If the Session consists of elders, representing the congregation, the Presbytery consists of representatives chosen from the Sessions of a district. The bounds of a Presbytery are simply fixed

on the principle of convenience. If the population increases in a district and Churches become numerous, the Presbytery can be divided into two or more, if it is thought advisable. A congregation can be transferred from one Presbytery to another. The membership of a Presbytery consists of all the ministers within its bounds, together with a representative ruling elder from each congregation.

It is the Presbytery's office to grant licence to preach. This embraces the superintendence of the studies of students under its care. The Presbytery has charge of vacant congregations within its bounds, and makes arrangements for the settlement of pastors. It examines the credentials of ministers-elect, and subjects them to any further examination it may judge necessary to prove their general fitness. The act of ordination is exclusively the duty of clerical members. As it is the Presbytery that grants licence to preach, and ordains, it has also the right to consider whether any minister should be deprived of the privileges it has conferred. Kirk-Sessions are also within its jurisdiction, and it judges as to their acts and decisions. Complaints against a minister can only be made to the Presbytery, and must be made in petition form. The Session, or one of its members, or even an individual member of the congregation, can lodge such petitions. As the Session can appeal to the Presbytery, so the Presbytery can appeal to the Synod. It can also make a direct proposal to the General Assembly in regard to legislation. This is done by transmitting the proposed

law, or change in the law, as an "Overture" to the General Assembly.

10. The Synod.—This Court is merely a Provincial Presbytery. It embraces a number of Presbyteries, and is made up of their members. The main object of the Synod is to form a connecting link between the Presbyteries and the General Assembly. Its principal work is examining the books of the Presbyteries within its jurisdiction, and considering any appeals or references sent up by the Presbyteries.

The Synod can also approach the General Assembly on any subject by means of "Overture." It is under the jurisdiction of the General Assembly, before which its records must be produced.

11. The General Assembly.—This is the highest Court of the Presbyterian Church, and from it there is no appeal. It represents the whole Church whose name it bears. Its proceedings are carried on according to the accepted constitution of the Church, thus preserving all the rights and privileges of the Courts below. The affairs of the entire Church are directly under the jurisdiction of the General Assembly, hence it determines the number, boundaries, and names of all Presbyteries and Synods. All appeals, complaints, and "overtures" from the Synods come before the General Assembly. To it also belongs the right of sanctioning the formation of new congregations, of permitting ministers to retire from active duty, of restoring ministers suspended or degraded from office, and all business of this kind. It can also enact or

change a law of the Church, but only after an "overture" on the subject has been on the books for at least a year. In fact, the General Assembly is directly concerned with everything that affects the well-being of the Church.

As it represents the whole Church, all Presbyters have a right to sit in it, but, for convenience, the representative system is resorted to. In the Irish Presbyterian Church, the Session of each congregation is represented in the General Assembly, as in the other higher Courts, by the minister and a ruling elder.

12. The Deacons' Court.—We have kept the notice of the Deacons' Court to the last, as it is not regarded as a Church Court in the same sense as those already mentioned. In fact, it is not a truly spiritual Court, of which the qualification is the eldership. It embraces all the office-bearers of the congregation, ministers, elders, and deacons; but in this Court the presence of the minister is not necessary to form a quorum. If he is present, he presides; if he is absent, any member of the Court may be appointed chairman.

The functions of the Deacons' Court are strictly confined to the temporal affairs of the congregation, including all income and expenditure, purchase, care, and sale of the Church property, the erection or repair of Church buildings, and such like.

The Deacons' Court is not permitted to exercise any kind of spiritual rule, and cannot discipline its

members. At the present time a duly-elected and ordained Court of Deacons is very rare in the Irish Presbyterian Church. Its duties as to temporal things are usually committed to a congregational committee of management.

QUESTIONS.

1.—What do you mean by the Headship of Christ?

2.—What term frequently used by Christ implies Government?

3.—What is the foundation principle in the Government of the New Testament Church?

4.—Trace the development of this principle in the Presbyterian Church Government.

5.—Name the Courts of the Church.

6.—What is the qualification for membership?

7.—What is the Independents' position as to Church Government?

8.—Refute it briefly.

9.—Name some special

privileges of ministers as members of Church Courts, and account for them.

10.—Discuss the Council at Jerusalem (Acts xv.), and disprove the claims of the Independents.

11.—Name some advantages of the higher Courts.

12.—Define the Session, its membership, duties, and jurisdiction.

13.—Write a short account of the Presbytery.

14.—Describe the Provincial Synod.

15.—State briefly the composition and power of the General Assembly.

16.—Give an account of the origin, nature, and duties of the Deacons' Court.

WORSHIP.

1. Worship Defined.—Worship may be defined as the exercise and expression of pious and virtuous movements of the soul towards God, its only true object. The Scriptures direct us to a proper use of those religious instincts with which all men are endowed. They teach us, not only Whom to worship, but when, and in what manner our devotions should be carried on. They give us guidance for private, family, and public worship. To conduct the latter in a proper way is the prime duty of the Christian ministry.

In the Apostolic Church public worship was of a simple type. The service of the Jewish Synagogue furnished a well-established form. This the Apostles adopted, rather than the elaborate ritual of the Temple, which reduced worship to a mere ceremony. Moreover, the Temple and its sacrifices were destined to pass away, hence the more simple and spiritual service of the Synagogue became the model for the Christian Church. The leading parts of worship in the Synagogue were praise, prayer, reading and exposition of the Old Testament, and to this form the Jews were long accustomed. It was, therefore, naturally and easily adopted by the Christian Church, originally composed of converted Jews. But to its constituent parts two additions had to be made, Baptism and the Lord's Supper.

2. Praise.—When properly rendered, Praise is the highest form of worship. Man can engage in no holier service than celebrating the glory of God in tuneful song. Strange as it may seem, Praise is a feature of worship that developed slowly. It is not mentioned in the earliest acts of worship recorded in Scripture. Even the Patriarchs did not use melody as a means of lifting up the heart to God. In the Levitical age we find the beginning of its practice, in the form of an occasional song, generally written to celebrate some great national deliverance, as, for instance, the song of Moses on the overthrow of the Egyptians (Exodus xv.).

It was only in David's reign that regular worship was instituted and Praise acknowledged as part of it. Such portion of the Book of Psalms as was then written was established as the Praise Book. From this time onward Praise has had a place in both public and private worship.

The Scriptures teach us that it is the duty of all worshippers to sing, just as it is the duty of all to pray. Even those who have not the musical gift must follow the words in thought if they would be helped by this service (Psalm c.).

Again, the Praise service should be rendered with culture and efficiency, and should never be allowed to become a slovenly performance without dignity and refinement. God always requires the best. If the Temple sacrifices were the choicest of the flock, if the Temple itself was composed of the costliest

materials, it is surely incumbent on us to give the best that is in us to the service of God.

Moreover, Praise should be accompanied with a devotional spirit. To utter words in musical sounds is not Praise. The heart must rise in adoration to God at the same time that the words flow from the lips. We must, as Paul says, sing with grace in our hearts to the Lord (Col. iii. 16).

3. Prayer.—Prayer is an essential part of worship. It seems natural to man to pray. Our sense of sin and weakness prompts the cry for pardon and strength. So that Prayer must always be prominent in worship. God's house is essentially the "house of prayer" where, encouraged by the promises, we call on the Lord for grace.

It has been debated whether Prayer should be free or according to fixed forms, called a liturgy. It is claimed for the latter that it promotes the edification of the worshippers, secures order and adequate expression, preserves calmness and quietude of mind, and is agreeable to the Word of God. We admit that these considerations are not without their value, but we believe they will be found to be far outweighed by the advantages of free Prayer. We deny that Liturgies are sanctioned by Scripture, and affirm that the contrary is true. Certainly, our Lord used no prescribed forms of prayer, and it can hardly be questioned that the Apostles, in this respect, followed His example. Set formularies would have been ill-adapted to the peculiar circumstances under which they often prayed. For example, did they use a fixed

form for their supplications when they waited in prayer at Jerusalem for "the promise of the Father," or when they prayed at the election of Matthias? Did Paul use prescribed words when he took leave of the elders of Ephesus (Acts xx.), or was it a liturgy that he and Silas read at midnight in the Philippian gaol? Neither can the Lord's Prayer be called a liturgy, for Matthew's Gospel indicates that it was a model and not a form. "After this manner, therefore, pray ye." As a historical fact, liturgies were unknown for a long time after the death of Christ.

The advantages of free Prayer are :—(a) It leads to a close study of the Word of God. (b) It fosters a spirit of self-examination. (c) It lends itself to adaptability, and can be easily suited to the varying needs of the individual members of the congregation. (d) While set forms tend to restrain and deaden the spirit of Prayer, produce monotony, formalism, and loss of interest, free Prayer leaves room for variety of language and sentiment, and helps to foster the spirit of spontaneous devotion.

It has also been claimed for liturgies that they prevent repetition, undignified language, unsuitable petition, undue fervour, and other unseemly defects. No doubt, in the hands of undevout or incompetent men the edifying character of free Prayer may seriously suffer, but the advantages it secures are so undoubted as to be greatly in its favour. And so long as the ministers of the Gospel are pious men, "mighty in the Scriptures," "workmen who need not to be ashamed,

rightly dividing the word of truth," they will never fail to conduct free Prayer to the glory of God, to the edification of the people, and to the honour of religion.

4. Reading the Scriptures.—It is the duty of all to read the Scriptures, as the Word that is able to save and edify the soul. The public reading of the Scriptures is enjoined by the Scriptures themselves. It has always been a constituent part of Divine worship both in the Jewish and Christian Churches. Christ Himself read the Scriptures publicly in the synagogue, and Paul commanded his Epistles to be read to the Churches.

In this exercise we should assume the attitude of scholars who desire to know their Master's will. This is an act of submission as well as of learning, and is so much the more an act of worship.

As the reading of the Scriptures is a means of grace, and is to the soul what food is to the body, it should be done regularly if we would keep the soul in health. Those who read the Scriptures publicly should only do so after due preparation such as will give them a true insight into the mind of the Spirit in the passage read. The reading should be done in a solemn tone, in a reverent spirit, and with such variety of emphasis and intonation as will bring out the meaning. If an obscure sentence occurs, a word of exposition will greatly tend to the edification of the hearers.

5. Preaching.—The chief function of the Christian ministry is to preach the Gospel. This was Christ's last command to His disciples (Mark xvi.). Preaching

is the Church's prime weapon of aggressive warfare against sin, and the one great means of propagating the truth. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21).

Its importance is also indicated by the qualifications Christ gave to His Apostles to fit them for the work. He taught them during His ministry, endowed them with special gifts, and, before He left them, bade them wait at Jerusalem until they should receive power from on high.⁷ And on the day of Pentecost they were baptized with the Holy Ghost according to promise. Then they spake with other tongues, and were filled with zeal, and went forth to preach Jesus to the world. From this we learn that preaching is a high office requiring God-given qualities, and only those whom God has so endowed have a rightful place in the ministry of the Church.

The subject of preaching should be Jesus Christ and Him crucified, a subject that comprehends every other on which a minister may be expected to touch. Other offices may require attention, but he must never forget that preaching the Gospel is his chief duty. The Apostles had the Church's temporal affairs to provide for, but they refused to be hindered by them from preaching the Gospel. They did not hesitate to delegate these secular duties to deacons specially set apart for the purpose, for, said they, "It is not reason that we should leave the Word of God, and serve tables." The minister, therefore, must never forget that his chief office is preaching.

And if the minister would edify the people he must make careful preparation, and preach in an earnest, cultured, and simple manner. His subjects must be carefully chosen, adapted to the needs of sinful men, and his message must be delivered, not as the word of man's wisdom, but as the Word of God in truth. "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

6. Baptism.—Water has long been a symbol of purification. It was a prominent feature in the Jewish ritual, and especially so in the time of Christ. We remember how much the Pharisees used it as a sign of purity. John the Baptist, so-called from the multitudes he baptized, did not institute a new sign, but used an old one long existent in the Jewish Church. And when Christ set up Baptism as an essential mark of membership of His Church, He only gave a new meaning to an old ordinance with which the Jews were long familiar.

7. Meaning of Baptism.—Christ instituted Baptism in His final commission to His disciples (Matt. xxviii.). The sprinkling with water is an outward representation of the outpouring of the Holy Ghost which is necessary to the true membership of the Church. The form of Baptism sets before us the Father, Who is ready to receive us; the Son, through Whose righteousness and mediation we receive the divine favour, and the Holy Ghost, Who reveals and applies to our souls the redemption purchased by Christ.

8. Infant Baptism.—All Churches are agreed that adults who profess faith in Christ, and were never baptised before, should be admitted to this ordinance. Their infant children also would be baptised by all Churches except the Baptists, who withhold this sacrament from infants.

The main proof for the inclusion of children lies in the nature of the Church. The Jewish Church admitted them by the rite of circumcision, and it is natural to believe that the Christian Church, which is only a spiritual development of the Jewish, should also have a place for them in its membership. Nor is there a word in the New Testament to show that Christ desired the children to be deprived of this right. On the contrary, He blessed them and acknowledged that “of such is the kingdom of heaven.”

Infant baptism is the only view that affords a rational explanation of several instances where baptism is mentioned in the New Testament. On the day of Pentecost, Peter exhorted the Jews to repent and be baptised, whereupon they should receive the Holy Ghost, and added, “For the promise is unto you and to your children.” This is agreeable to the doctrine of infant baptism and explains the baptism of the household of Stephanas, and of Lydia, and also the case of the Philippian jailor who was baptised, “he and all his straightway.” It is just possible that there were no children in these households, but very probable that there were. The case between us and the Baptists is only one of proof.

They deny the doctrine because it cannot be proved by any concrete case. We affirm it on account of the nature and design of the Church, and because it cannot be proved contrary to New Testament teaching.

9. Sprinkling or Immersion.—Baptists maintain that immersion is the only valid mode of this ordinance, and instance the baptism of the eunuch by Philip as proof. (Acts viii. 38, 39.) But it can easily be shown that the Greek words translated “down into the water,” and “up out of the water,” have an equally good translation in “down to,” and “up from,” and are so translated in other passages.

We might also instance against immersion the baptism of three thousand souls on the day of Pentecost. (Acts ii. 41.) Considering the shortness of the time, and the scarcity of water at Jerusalem, it was an impossible task unless the ordinance was performed by sprinkling.

But, above all, let us remember that baptism typifies the “outpouring” of the Holy Ghost, an idea that is best signified by sprinkling or pouring water upon the person baptized.

10. The Lord's Supper.—Our Lord instituted His Supper on “the same night in which He was betrayed.” Having gathered His disciples round the table, “and as they sat and did eat” (Mark xiv. 18), Jesus took bread; “and, when He had given thanks, He brake it, and said, “Take, eat: this is My body which is broken for you: this do in remembrance of Me.”

And the cup of wine was also handed to them with similar words, as the symbol of His blood shed for the remission of sins (1 Cor. xi.).

From this we learn that the proper attitude in which to receive the Lord's Supper is that of sitting, not kneeling, as is the practice in Prelatic Churches. As to the mode of distribution, Luke (xxii. 17) tells us that when He had blessed the cup He said, "take this, and divide it among yourselves," so that it is to go from one to the other, and not to be received by each individual at the hands of the presiding minister, as is the Prelatic practice. The words "in remembrance of me," have led some theologians to declare that the Lord's Supper is a memorial and nothing more; but all Christ's teaching had a spiritual meaning, which must also be looked for here. The bread and wine are significant; the one sustains life, while the other refreshes it. And thus they typify Christ as the Bread of Life and the Water of Life, whereby the souls of believers are sustained and revived. The bread, as broken, reminds us of Him who was "wounded for our transgressions and bruised for our iniquities," and the wine, as poured out, recalls His blood shed "for the remission of sins." The words, "Take, eat," are also significant, for bread has no power to sustain until it is assimilated, and so, if we would receive spiritual nourishment, Christ must be partaken of, for an unapplied Christ can save no one. Thus, in addition to its being a commemoration, the Lord's Supper is also a means

of grace and a source of spiritual strength when received by faith.

In partaking of the Lord's Supper we confess Christ as our Saviour. It is also a communion, first of all with the Father and with the Son, Jesus Christ, and also with all believers who sit down at the same table, and partake of the same elements, in the unity of the Spirit and to the glory of a common Saviour. The Lord's Supper is also an act of consecration on the part of those who worthily partake. The Apostle says, "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And so those who feed on Christ by faith go away, sealed by Him, pledged to be His loving and loyal disciples, and consecrated to His service.

QUESTIONS.

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| <p>1.—Define worship.</p> <p>2.—Whence is the Christian form of worship derived?</p> <p>3.—Give a short account of divine Praise.</p> <p>4.—How should the Praise service be rendered?</p> <p>5.—What is a liturgy? Prove that it is unscriptural.</p> <p>6.—Name the chief advantages of free Prayer.</p> <p>7.—How must reading of the Scriptures be observed to make it an act of worship?</p> <p>8.—What is the chief duty of the Christian ministry? Prove from Scripture.</p> | <p>9.—What must ever be the subject of Preaching?</p> <p>10.—Give the meaning of Baptism, and of its form.</p> <p>11.—State arguments in favour of Infant Baptism.</p> <p>12.—Disprove the doctrine of immersion.</p> <p>13.—What are the things signified by the Lord's Supper?</p> <p>14.—Refute the doctrine that it is only a memorial.</p> <p>15.—Who are to observe the Lord's Supper, and in what manner?</p> |
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